The Outlook

Vol. 63 December 30, 1899 No. 18

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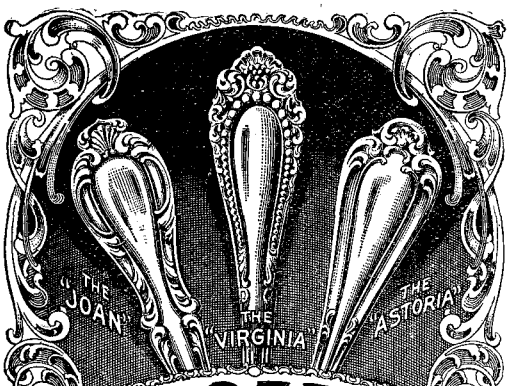

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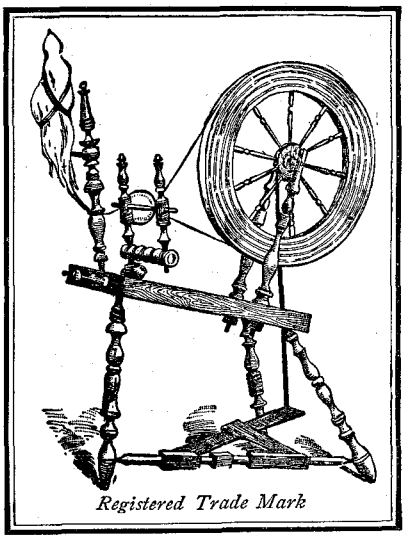

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The Outlook

Published Weekly

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General Lawton's Death The death of General Lawton is far the most serious loss sustained by our army in the campaign against the Filipinos. This is so, not only because he was a brave man and a brilliant military leader, but because more than any commander in our forces he had the quality of inspiration and the power of bringing about definite results. President Schurman, in a tribute to General Lawton's memory, points out that, "fighter as he was, no man more loyally or cordially adopted the policy of conciliating the Filipinos. That clear mind and sound heart soon discerned that force was not the sole solution of our problem there. He heartily advocated displacement of military power by civil government, in which the natives should manage their own affairs throughout all the regions in which American sovereignty has been established." In the conduct of the military operations intrusted to him he was fearless, energetic, and indefatigable. The plan of campaign just carried out in northern Luzon, which has resulted in disintegrating the insurgents' forces in that part of the island, depended largely upon Lawton's execution of the difficult and dangerous part assigned to him. His march from Angeles to Dagupan, through San Isidro, Cabanatuan, and Tayug, was an extraordinary feat—one which many generals would have abandoned, hindered as it was by the worst of weather, impassable roads, lack of supplies, and hardships innumerable. Here, as always, Lawton was continuously at the front, and shared the dangers and suffering of his men equally. In this campaign and in his previous capture of insurgent strongholds General Lawton amply proved himself—to again quote President Schurman's words—"fearless, impetuous, and always successful, so that his very name was in itself the strength of legions." It was as he was bending to aid a wounded comrade that the sharpshooter's bullet found his heart, and his was the only life lost on our side in the attack upon San Mateo, a village in the Mayaguez valley about fifteen miles northeast of Manila, a place which had long been a hilly stronghold of the enemy.

❀

A Life of Service General Lawton is the only general officer of the regular army who has been killed in action since the war with Spain began. He held the rank of Major-General of Volunteers, and his promotion to the rank of Brigadier-General in the regular army was decided upon, and, it is said, will be sent to the Senate despite his death. He rose from the ranks, winning his first commission by gallantry in the Civil War. In Indian fighting he had no superior; his patient, persistent pursuit of the Apache chief Geronimo, and final capture of the band, makes one of the most stirring chapters in our Indian war history. In the war with Spain he commanded a division in Cuba, took an active part in the siege of Santiago, and was for a time Military Governor of the Province of Santiago. He was not merely a fighter, but had administrative ability of a high order, and it was thought by many that he might be chosen as first Governor of the Philippines. Physically he was a notable figure—over six feet tall, weighing about two hundred pounds, active, rugged, and apparently incapable of fatigue. In battle he seemed unconscious of danger, and his striking figure and well-known white helmet made him so conspicuous a mark that it is a wonder that he so many times escaped unscathed; yet he earnestly denied the charge of foolhardiness, and declared that he only exposed himself when duty and the need of setting an example to the

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soldiers made it desirable. After thirty-five years' memorable service to his country, General Lawton died a poor man; his fellow-officers have started a subscription fund for the benefit of his widow and children, than which no worthier undertaking could possibly be carried out. We earnestly hope that many of our readers will aid by sending a contribution to Adjutant-General H. C. Corbin at Washington. Congress and the President will doubtless take immediate appropriate action to honor General Lawton's memory with due ceremony.

❀

The Boer War During the past week apparently fewer events of interest occurred in South Africa than in any corresponding period since the beginning of the Boer war. Mafeking, Kimberley, and Ladysmith still hold out, but Generals Methuen and Buller, leading the Kimberley and Ladysmith relief columns respectively, have not been able to advance beyond the Modder and Tugela Rivers. Each camp is thus about twenty miles from its objective point. Mr. Winston Churchill, who was captured by the Boers in Natal and taken to Pretoria, escaped from that place a week ago, and now announces his safe arrival in Portuguese territory, at the town of Lourenço Marquez on Delagoa Bay. After reaching Pretoria Mr. Churchill wrote to General Joubert asking to be released on the ground of being a war correspondent. The Boer Commander-in-Chief replied that Mr. Churchill had been retained because he had been represented as a combatant assisting an armored train to escape. He added that, though Mr. Churchill was unknown to him personally, he would accept his assurance that he was a non-combatant, and would order his release. The order arrived at Pretoria ten hours after Mr. Churchill had escaped, leaving behind him a letter expressing gratitude for the treatment he had received. Another interesting report from the north is that from the British Colonel Plummer, who has returned to Tuli in Rhodesia from an incursion into the South African Republic. He penetrated southwards to within fifty miles of Pietersburg, the terminus of the railway running north from Pretoria, but was compelled to return. This return was due to the intense drought, the horses losing strength for want of sufficient feed. Colonel Plummer says that the country seems to be completely abandoned. He believes that the burghers have all gone to the front in the south. Some of them, however, may be in the country to the northwest of the Transvaal; at all events, Khama, the civilized native chief, loyal to the British, has been attacked by Boers, as has also been Linchwe, his subordinate chief, nearer the Transvaal frontier at Gaberones. These attacks are in retaliation for the employment by Colonel Plummer of Khama's men at the outbreak of hostilities. Last week's events in Khama's country may not be in themselves important, but they may lead to grave consequences, inasmuch as the natives of Basutoland and other thickly populated native districts have become excited on account of British defeats. In Basutoland, Joel, a subordinate chief, has openly declared sympathy with the Boers, but Letherodi, the paramount Basuto chief, is trying to keep his people neutral, so as to avoid having either British or Boers passing through his country. The natives in North Cape Colony are reported to be taking advantage of the prevailing confusion, thus circumscribing General Gatacre's sphere of action. So far there has, fortunately, been little obtrusion of the native factor into the British-Boer dispute; it is to be hoped that some arrangement may yet be made between the two belligerents agreeing not to employ any native races in the present operations, and thus avoiding the addition of savage warfare to the horrors already and sufficiently evident.

❀

Departure of Lord Roberts Last week the most important event affecting South Africa was the departure of Field-Marshal Lord Roberts from Southampton for Cape Town. Before the steamer sailed, the new Commander-in-Chief issued the following statement, in which he gives apt and adequate expression to British sentiment:

> Circumstances naturally forbid my speaking about the campaign ahead of me, except to say that I have entire confidence in the British soldiers, and that I believe the traditions of our army will be upheld in South Africa. For the friendly interest and sympathy exhibited by many Americans I am most deeply grateful. I feel sure the justice of our cause merits

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this. Though we may be at war, I can safely say that no unnecessary harshness and no acts of inhumanity will mar the fair name of this branch of the Anglo-Saxon race. I cannot too warmly express my admiration for the spirit which prevails in our colonies. The action of Canada will always be a glorious page in the history of the sons of the Empire. I look for great things from the men she has sent and is sending to the front. The reports which indicate that disloyalty exists in the Irish regiments are absolutely untrue. In the hour of danger my countrymen have ever been among the first to lay down their lives for their Queen and country, and, whether it be against the Boers or men of any other nationality, the Irish soldier will be found loyal to his Queen and brave in battle.

Lord Roberts's career has been distinguished by two "nevers." He never knows when he is defeated, and he never seems to forget a face. More than once his officers declared that he was worsted, but Roberts would not acknowledge it, and plucked victory from the jaws of defeat. A chaplain in the British army tells how a young Lieutenant had met the Indian Commander-in-Chief only once, and that at a mess dinner. The next meeting occurred on a narrow mountain road between Kabul and Jelalabad. Roberts reached down his hand and said: "Well, M——, how are you, old fellow?" M—— would have laid down his life in the General's service from that moment. Another reason why Lord Roberts has been successful is because he has freed himself from the Englishman's often insular and dogmatic prejudices. He studied carefully his Indian soldiers, and thus, more than most, he came to understand the value they set on cherished customs, idiosyncrasies, and prejudices, which must, indeed, be carefully studied if the suzerain power is to retain its subjects' respect and gain their affection. One has but to take account of these three characteristics of a great soldier to understand how a handful of such men are able to direct three hundred million Indians. When to this we add a long life full of duty not only well done but brilliantly done, we understand why his men will follow him implicitly in South Africa as they have in India.

❀

The Cabinet Crisis in Austria

In consequence of the blockade of parliamentary business resulting from persistent Czech and Slav obstruction, the Austrian Cabinet, headed by Count Clary, resigned last week. The new President of the Council, into whose hands the Emperor has intrusted the formation of a Cabinet, is Dr. von Witteck, Minister of Railways in the Clary Cabinet. Dr. von Witteck has already persuaded the able Count Welserheimb to reassume his old position as Minister of National Defense, and Dr. Stibral to continue his duties as Minister of Commerce. The other departments are left in the hands of the various departmental chiefs. The advent of the Clary Cabinet, three weeks ago, was supposed to be co-existent with the change from a policy of pleasing the Czech and the German sections of Austria in general and of Bohemia in particular, to that of pleasing the dominant, namely, the German, section. The wreck of the Baden and the Thun Cabinets has been brought about by the endeavor to prosecute legislation on a basis of language equality. The Czechs, representing the preponderance of population in Bohemia, naturally insist that their language shall be equally a means of communication with German; on the other hand, the Germans, representing fewer numbers but greater intelligence, insist that their language shall be supreme. Sympathy is elicited for both classes. The Slavs claim that they have greater potentiality; their claim to a greater receptivity than that which characterizes Germans is certainly a just one. The Germans reply with equal force, however, that any Slav—but particularly a Bohemian Czech—who is Germanized becomes a better man than a German who is Slavicized. Count Clary's resignation would indicate that the Germans had become weary of the attempt to establish their paramountcy.

❀

M. Déroulède Sentenced

Last week the French Senate, sitting as a High Court of Justice, heard M. Paul Déroulède in his own defense on the charge of conspiring to overturn the Republic. The prisoner did not hesitate to accuse the Senators of being "subservient to the Government's orders." Amid immense uproar he added: "I wish to be condemned. I will say what I think of these scoundrels! This assemblage is infamous, and dishonors France and the Republic!

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I include in my denunciations both the Senate and the President of the Republic." With considerable difficulty the Procurator-General finally made himself heard, and demanded the prompt punishment of M. Déroulède, who meanwhile was hurling insults to his heart's content at the High Court, not hesitating to "conspuer" the Executive himself. The privilege of such personal abuse and of such insults is highly valued, if one may judge by the sentence passed upon M. Déroulède when the Court retired to consider the case, for, on the resumption of proceedings, M. Fallières, President of the Senate, read its judgment, condemning M. Déroulède to two years' imprisonment and his exclusion from court until the arguments of counsel had begun. It will be remembered that five weeks ago M. Déroulède was sentenced to three months' imprisonment for insulting the French President. Though France is a Republic, there is still some monarchical sentiment there concerning *lèse-majesté*, which republicans apply, quite naturally, to insults to the President. In the case of the insults to M. Loubet by Paul Déroulède, it has been well applied; for many years that arch-agitator has been doing his best to undermine the solidity and seriousness which France has gained during thirty years of republican rule.

❀

Charles Lamoureux Last week the musical world was shocked by the announcement of the death of Charles Lamoureux, the celebrated French musical conductor. He died suddenly, after an illness of but two days. When only twelve years old, Lamoureux was playing the violin at the Grand Théâtre in Bordeaux. Two years later he went to the Paris Conservatoire, where he studied under Girard and Chauvet. He gained a first prize at the Conservatoire. He played for many years at the Opéra Comique. He was the first in France to perform the sextets of Brahms; and the "Société de l'Harmonie Sacrée," which he founded, introduced "The Messiah" to Parisians, and gave other oratorios of Händel, and also of Bach, particularly the "Matthew Passion" and the "Judas Maccabæus." In view of the marked frivolity during the latter days of the Second Empire, the pioneer was bold indeed who dared to present austere music in the gay capital. Lamoureux was graduated naturally enough from the Opéra Comique to the Grand Opéra, where he remained as director until 1881. In that year he carried out a long-cherished desire to be self-dependent; he resigned his distinguished position and founded the "Nouveaux Concerts," popularly known as the "Concerts Lamoureux." In one season these concerts became famous, not only in Paris, but throughout the musical world. They accomplished two notable results: first, they introduced French composers of the new school—Reyer, Lalo, and the rest; and, secondly, their conductor did for Wagner what he had long before done for Händel. Lamoureux's first attempts, however, met with utter and pitiable failure; the police had to cope with a mob of twenty thousand intent on frustrating the initial performance of "Lohengrin." It took the unceasing perseverance of five years to convince the French that Wagner was a great composer. When they once admitted the fact, however, with characteristic generosity and enthusiasm, they crowded to the Wagner performances. Such an English contingent was now seen at the concerts as to warrant the establishment of Lamoureux London seasons, where tremendous successes were also scored. An indomitable fighter for good music has fallen, not in the midst of his fight, but with the victory well won. Among the stimulators of France, and especially of Paris, towards loftier and soberer ideals, the name of Charles Lamoureux will long be remembered.

❀

A Famous Bookseller The death of Mr. Bernard Quaritch, the famous London dealer in rare books, removes one of the most picturesque and interesting men known to book lovers and collectors. Like his well-known contemporary, Tauchnitz, Mr. Quaritch was by birth a German, and served his apprenticeship in the book trade in Berlin, and later in Paris and London. He was only secondarily a bookseller; he was primarily a book-collector; one who loved the material in which he dealt more than he loved the profit of dealing in it. His

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shop on Piccadilly was crowded with bibliographical treasures, including everything for which book-lovers and book-collectors care: old books, rare books, unique books, books notable for artistic bindings, first editions, illuminated manuscripts, Elzevirs, Aldines, Shakespearean folios and quartos—everything that was rare, valuable, and interesting in bibliography. His knowledge of his subject was thoroughly German in its extent and accuracy, and his catalogues were encyclopædic in their quality. So thoroughly and intelligently made were they that they were preserved as books of reference in the great libraries. Mr. Quaritch was in a special sense the guardian of American interests, reporting at the earliest possible moment to American collectors the chance of securing rare books in the Old World. Dying at the age of eighty-three, he left a host of acquaintances and friends, and a memory which will linger long among book-lovers and booksellers. Some years ago he found, or came into possession of, a book-worm, a very rare acquisition in these times; and in honor of the event he gave a dinner to a number of book-collectors and book-lovers.

❀

Congress: Foreign Relations

The only important Congressional news concerns our foreign relations. Even in this field there has been no definite action, but the discussions of the Samoan treaty indicate that the Democrats will resist the proposed annexation. As one-third of the Senate can defeat a treaty, this opposition may prove effective. The reciprocity treaties submitted by the Administration are likewise encountering opposition. The proposal to reduce duties on wool, hides, fruits, etc., embodied in the treaties with the Argentine Republic and France, has called forth strong protests, particularly from Republican Congressmen from agricultural districts. Most of the Democrats seem to be in sympathy with these protests, for, although the reduction of duties would insure freer trade, the Democratic party under its present leadership demands that the same protection shall be given to farm products as to manufactured goods. The number of Republican protestants is small, but the fact that they generally hail from doubtful States, like California and Wyoming, gives to their protest exceptional influence. As regards the Philippines, Senator Tillman, of South Carolina, and Senator Bacon, of Georgia, have introduced resolutions declaring the purpose of our Government to grant the islands independence upon the same terms as were accepted by Cuba.

❀

Congress: The House Committees

The position of Chairman of the Committee on Ways and Means, and therefore Republican leader on the floor of the House, has been assigned by Speaker Henderson to Sereno E. Payne, of New York, who was prominent in the last Congress as the sponsor in the House for Senator Hanna's bill to grant heavy subsidies to the owners of American steamships. His former place at the head of the Committee on Merchant Marine and Fisheries is this year assigned to Mr. Grosvenor, of Ohio. Mr. Brosius, of Pennsylvania, has been made Chairman of the Committee on Banking and Currency, and nearly half of the Democrats appointed to the Committee either voted for the Republican Currency Bill last week or failed to vote against it. Mr. Hepburn, of Iowa, the leading advocate of the Nicaragua Canal, has been put at the head of the Committee on Inter-State and Foreign Commerce, which will have the Canal Bill in charge. Mr. Cannon, of Illinois, who last year tried in vain to reduce expenditures, is again made Chairman of the Committee on Appropriations; Mr. Hull, of Iowa, who championed the quadrupling of the standing army, is again Chairman of the Committee on Military Affairs; and Mr. Loud, of California, who tried to restrict second-class mailing privileges, is again Chairman of the Committee on Post-Offices and Post-Roads. The new and important Committee on Insular Affairs has at its head Mr. Cooper, of Wisconsin, a pronounced expansionist, and has among its Democratic members Mr. Sibley, of Pennsylvania, who holds similar views. Mr. Gillett, of Massachusetts, to the encouragement of Civil Service Reformers all over the country, has been made Chairman of the Committee on Civil Service Reform.

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War-Ships on the Lakes

The Hon. William Alden Smith, of Michigan, has introduced into the House of Representatives a resolution asking that "the Secretary of State be requested to report to the House the status of the agreement between the United States and Great Britain said to prohibit the building, arming, or maintaining of more than a single war vessel on the great lakes." Mr. Burton, of Ohio, avoiding the circumlocution of an inquiry, has introduced a joint resolution requesting the President and Secretary of State "to enter into negotiations with the Government of Great Britain to secure, if possible, the abrogation of so much of the treaty of 1817 as forbids the building of war-ships at shipyards located upon the great lakes." Both resolutions, which have been referred to the Committee on Foreign Affairs, have their origin in the desire of the ship-building firms upon the great lakes to compete with the Atlantic coast firms in the construction of light-draught vessels of war. It is argued that, owing to the greater cheapness of the plant and other considerations, vessels of at least fourteen feet draught can be built on the great lakes and taken through the Welland Canal to the ocean at a cheaper rate than they can be built by sea-border firms. At any rate, the great-lake shipbuilders wish to have the privilege of bidding upon all contracts for light-draught vessels. The Navy Department has several times decided that these contractors are not eligible to bid upon war vessels, owing to the existence of this prohibitory agreement between the United States and Great Britain.

❀

The Agreement Now in Force

The agreement referred to was made between the United States and Great Britain in 1817, the result of a proposition from the United States made August 2, 1816. The agreement did not take the technical form of a treaty, but was brought about by an exchange of notes between the two Governments. The arrangement was that the naval force to be maintained upon the lakes by each power was henceforth to be confined to one vessel on Lake Ontario, not exceeding one hundred tons burden, and armed with an eighteen-pound cannon; one vessel on Lake Champlain, and two on the great lakes, of the same tonnage and armament. All other armed vessels on these lakes, were to be dismantled, and it was agreed that "no vessels of war shall be either built or armed." Either party desirous of annulling the stipulation may do so by giving notice to the other party, and it shall cease to be binding after the expiration of six months from the day of such notice. This agreement between the two countries has been an object-lesson to the world in disarmament for more than eighty years, and it is not surprising that the friends of peace and arbitration should look with some distrust on any proposition to annul it. Mr. Burton, it is understood, will not ask that the number or strength of the vessels on the lakes shall be increased beyond the present arrangement. On the other hand, there are undoubtedly members who would prefer to abrogate the whole agreement and have a fleet of modern American gunboats upon the upper lakes, urging the shopworn excuse that it will give fresh employment to American labor. There is every reason why a fleet of war vessels should not be maintained on the great lakes, and why in this respect the Anglo-American agreement should be maintained; but if the lake cities wish to try their hands at naval architecture, we see no objection to war-ships being built on the lakes if provision is made that they shall not be armed there and shall be taken to the Atlantic within, say, thirty days after completion.

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Equal Taxation in Michigan

In view of the decision of the Supreme Court of Michigan against the constitutionality of last year's act providing that railroad property should be taxed upon its market value in the same manner as real estate, Governor Pingree has called the Legislature together to submit a constitutional amendment authorizing the equal taxation of all property. In the House the amendment has already passed by a vote of 86 to 8, but the disposition of the railroads to fight to the end for their exemptions was shown by the action of one of their defenders, who voted for the bill and immediately gave notice of a motion to reconsider. As two days are allowed for presenting such a motion,

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these tactics delayed by just so much the sending of the bill to the Senate. It is there that the real fight is expected, for the friends of railway privileges and the personal enemies of Governor Pingree are especially strong in that body. Governor Pingree has been asked to submit to the special session the question of the general revision of the State Constitution, but although he favors such revision, he has prudently declined to lay the matter before the Legislature until the equal taxation amendment has passed both houses. The only apparent danger to this amendment is that the time allowed for the special session may be frittered away, on one pretext and another, without definite action. Even Governor Pingree's critic, the Detroit "Tribune," admits that public opinion in Michigan is overwhelmingly in favor of the Governor's simple plan "for the removal of those striking inequalities of the burden of taxation which have been so frequently, so definitely, and so convincingly pointed out."

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Railroad Tracks in City Streets

The Committee of Fifty on Rapid Transit, organized by the Social Reform Club of this city to help insure municipal construction of the underground railway, is now directing a part of its energies to securing the removal of steam railway tracks from the city streets. Of all cities, New York ought to be free from the evil here attacked, because nearly all the important railroads necessarily have their depots the other side of the Hudson, while the New York Central and the New York, New Haven, and Hartford enter the city through a tunnel constructed years ago with generous aid from the city treasury. But, despite this, the city has allowed the New York Central to continue to send some of its freight trains along Eleventh Avenue and West Street for more than three miles through a crowded district. As the Social Reform Club Committee points out, this district is inhabited exclusively by the poor, or the nuisance and danger of steam railroad trains in the streets would long since have been removed. Fortunately for the agitation, however, the more influential classes are occasionally incommoded by these trains, since street-cars to the ferries are sometimes blocked thereby for an exasperating length of time. This inconvenience to the well-to-do, however, is not to be the basis of the Social Reform Club's agitation, but the democratic principle that the well-being of one family is as important as that of another, and that the lives of the children of the poor are to be as sacredly guarded as the lives of the children of the rich. The Club's Committee reports that Chicago has in recent years successfully ordered its railroads to elevate all tracks that even cross city streets, while Syracuse has brought the New York Central to agree to stop using the streets along which it has hitherto entered the city. If the nuisance of freight trains on Eleventh Avenue and West Street is not speedily abated, it will be another sign that the greater the city the smaller is the power of the public to organize effectively against the abuses of monopoly.

❀

The Death of Mr. Moody

On another page we say something editorially of the life-work and the character of Mr. Moody. The history of his life was one of cheerfulness and constant service to his fellow-men and to the cause of religion. Mr. Moody died at his home in East Northfield on Friday last, after an illness of several weeks, the painfulness of which, although great, did not affect his serene and trusting spirit. His last words were: "I see earth receding; heaven is opening; God is calling me." In connection with this last utterance may be quoted words spoken by Mr. Moody in a Northfield sermon, not long ago: "By and by you will hear people say, 'Mr. Moody is dead.' Don't you believe a word of it. At that very moment I shall be more alive than I am now. I shall then truly begin to live. I was born of the flesh in 1837. I was born of the Spirit in 1856. That which is born of the flesh may die. That which is born of the Spirit will live forever." Dwight L. Moody was born in the town of East Northfield in Massachusetts (which in his later life he made so great a center of religious influence and educational power), in the old Moody homestead, close by the house in which he died. His mother died in 1896, at the great age of ninety. Her efforts to bring up the nine children

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dependent on her care as a widow were touching, and were constantly referred to by Mr. Moody with the deepest feeling. At the age of seventeen Dwight Moody found employment in Boston, and soon became first an attendant and then a member of the Mount Vernon (Congregational) Church. A little later he went to Chicago and engaged in the shoe trade. In Chicago he became very actively interested in the Plymouth Congregational Church, and formed a Sunday-school class of eighteen ragged boys, whom he himself found about the city, and before very long opened a mission in an empty tavern. From this beginning Mr. Moody went on to establish a school which reached an attendance of six hundred and fifty, so that in 1860 he decided to devote himself wholly to city missionary and religious work. At this stage of his life he had little money to carry on his work, and he kept his own expenses within an astonishingly small sum. In 1863 he erected a church building; in 1865 he was chosen President of the Chicago Young Men's Christian Association. Soon after this Farwell Hall was erected, and, after its destruction by fire, rebuilt; it was again destroyed by the great Chicago fire, and then Mr. Moody's first great tabernacle, so called, was erected. The visits which Mr. Moody made to Great Britain in 1867 and 1873, and particularly the latter visit, did a great deal to bring him into prominence as a speaker and swayer of great multitudes; but his evangelistic training was obtained in Chicago in those years of strenuous labor among difficulties which we have just mentioned. In Scotland the preacher's power attained its highest level, and upon his return to this country there followed an extraordinary series of meetings in enormous buildings, often erected for that purpose, in almost all of the great American cities. We cannot speak in detail of his subsequent career. The Northfield Seminary for Girls was started in 1879, originally for the farmers' daughters in the vicinity; beginning with eight girls, it has grown to provide education for three hundred and fifty, and has about a dozen buildings. The School for Boys at Mount Hermon was started in 1881, and is a fit companion to its predecessor. Of the great educational work done by these two institutions we have often spoken. The Chicago Bible Institute, now under the principal charge of the Rev. Reuben A. Torrey, was organized eight years later. A long list might be made of church and school buildings and institutes in the organizing of which Mr. Moody had a prominent share. The religious Conferences at Northfield have for many years attracted in the summer great audiences, who there had the opportunity of listening to sermons and addresses from many of the ablest and most famous preachers and writers of Great Britain and this country. Mrs. Moody, who survives her husband, has always been an efficient and faithful help to him in all his undertakings, and he is quoted as saying: "When I have an especially hard case, I turn him over to my wife; she can bring a man to a decision for Christ where I cannot touch him." Mr. Moody leaves three children living.

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The McGiffert Case On Monday afternoon of last week the New York Presbytery took what it may be hoped is final action in the case of Dr. McGiffert. In this action the New York Presbytery pursued a middle course between two courses recommended. The first, recommended by the Presbyterial Committee, of which the Rev. Dr. R. F. Sample was Chairman, was to the effect that, as Dr. McGiffert refused to recant or to leave the Presbyterian Church, the Presbytery should express its disapproval, and refer the matter back to the General Assembly. The other course, recommended by Dr. Francis Brown, of Union Seminary, was that the Presbytery should state exactly what, according to the Westminster Confession, it did believe, and what, according to Dr. McGiffert's book, he did not believe; and he would also have had the Presbytery declare that it "regrets that any utterances of Dr. McGiffert should have given rise to serious misapprehension in many quarters." Dr. Brown's substitute for Dr. Sample's resolution was lost by a vote of fifty-six to forty-six. Following the recommendation of Drs. van Dyke and Johnston, the Presbytery recorded itself as (1) finding Dr. McGiffert's teaching "in certain points, according to the judgment of the majority of this Presbytery, erroneous, and seriously out of harmony with

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Holy Scripture;" (2) accepting "as sincere and reassuring his avowal that he is 'in accordance with the faith of the Presbyterian Church and of evangelical Christendom in all vital and essential matters;'" (3) affirming that "the action of the last General Assembly taken in connection with this action of the Presbytery of New York is sufficient to guard the purity of the doctrine of the Church so far as any teachings of the book in question may affect the same;" and (4) that "the Presbytery believes that neither the interests of the peace of the Church nor the protection of the purity of its doctrine calls for any further action at the present time, but that a trial for heresy would work grave injury to Christ's kingdom." (5) It concluded thus: "The Presbytery counsels and enjoins all members of this body, and especially such as are engaged in critical studies, to refrain from setting forth the disavowed teachings as if indorsed by the Presbyterian Church, and, while exercising the liberty of scholarship, to be careful to distinguish between the theories of criticism and the certainties of faith, and also faithfully to maintain sound doctrine and loyally to study the peace of the Church." These resolutions were adopted by a vote of seventy-eight to twenty-seven.

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Comment on the Decision Comment on the decision is fairly represented by two Presbyterian journals, the New York "Evangelist" and the Cincinnati "Herald and Presbyter." The "Evangelist" calls attention to the fact that the proposal to refer the matter back to the General Assembly, although backed by respected names, seems to have made little impression on the Presbytery, and it believes that "the General Assembly will respect the decision of the body to which it has itself referred the matter for such disposition as in its judgment the peace of the Church and the purity of doctrine may require." It justly criticises the Presbytery for withholding Professor McGiffert's statement made last June, but only now given to the public. The main points in this statement are as follows: (1) "If the Westminster Confession of Faith asserted the absolute inerrancy of the Bible, I should be obliged to dissent from the Confessional statement; but, as a matter of fact, the Confession asserts nothing of the kind, nor did I assert my belief in anything of the kind when I was ordained to the ministry of the Presbyterian Church." (2) "I believe in the deity of Christ, and I am not aware that my book contains anything inconsistent with that belief. For the deity of Christ, unless it is to be interpreted as excluding his real humanity, cannot be held to involve necessarily the possession of unlimited knowledge, or absolute freedom from all liability to error, during his earthly existence." (3) "The Sacrament of the Lord's Supper I believe in with all my heart, and I partake of it with the greatest joy and spiritual profit; but the question as to the exact way in which it was instituted seems to me a purely historical question which does not affect the nature of the Sacrament." (4) "I am in sympathy with the genuinely Pauline and Protestant doctrine of salvation through faith alone, and I am not aware that I have ever said or written anything which, to quote the language of the Assembly's Deliverance, 'in any way modifies or belittles the essential act and exclusive necessity of faith in human salvation.'" Viewed by the literalists, the action of the New York Presbytery is a compromise; they declare that it is worse than that—namely, a surrender to something more to be feared than any heresy trial. They believe that the General Assembly, disapproving of the New York Presbytery's action, will reorder the Presbytery to try Dr. McGiffert; and they add that, if a sufficient number of the Presbytery petition the General Assembly to reopen the McGiffert matter over the veto of the New York Presbytery, it will be done. The "Herald and Presbyter" declares that Dr. McGiffert's statement respecting the Bible, given above, "assumes that there are errors in the Bible, but sees no want of harmony between these and the God who cannot err. Things may be false and yet be the word of the God of truth;" and equally objects to his statement respecting the Communion because it is inconsistent with Paul's declarations concerning Christ's command to "do this in remembrance of me." The most important portion of the action of the Presbytery is in the last resolution, and to that we shall recur hereafter.

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Congress of History of Religions at the Paris Exposition

Some of the professors of the University of France are organizing a Congress of the History of Religions for the Paris Exposition. This study is not only valuable in itself; it also contributes greatly to our knowledge of past secular history, and it throws light on not a few moral and social problems. The committee appeals to all lovers of the history of religions, to historical students, theologians, philologists, sociologists, ethnographists, and folk-lorists. Among the members of the committee are representatives of the Catholic and Protestant faculties of the French universities. The President is M. Albert Réville, of the Collége de France. The Congress will meet September 3–9, 1900, forming, with other cognate congresses, an uninterrupted series, beginning with psychology on August 17, continuing with prehistoric anthropology and folk-lore until September 16. As many scholars are interested in the matter of more than one of these congresses, they are thus enabled to take part in the sessions of several without unduly prolonging their stay at the Exposition. The opening and closing sessions will be held at the Palais des Congrès, at the Exposition itself, but the other meetings will be at the Sorbonne. Eight sections have been created. These are:

Section I.—*Religions of Non-Civilized Peoples.* Pre-Columbian American Civilizations, etc.

Section II.—*History of the Religions of the Far East* (China, Japan, Indo-China, Mongols, Finns). Relation of religions with the State in China. Historic evolution of Buddhism in China, Korea, and Japan. Distribution of Pali Buddhism and Chinese Buddhism in Indo-China, etc.

Section III.—*History of the Religions of Egypt.* Funeral rites of so-called Thinite epochs. The god Phtah of Memphis; relations with other gods, etc.

Section IV.—*History of Religions called Semitic.* 1. Assyro-Chaldea, anterior Asia; 2. Judaism; Islamism. How to reconcile the belief in the eternity of the world among the Chaldeans with data on the creation of heaven, earth, gods, and stars. Documentary value of the Talmud and its annexes for the history of religious ideas and rites among the Jews. Influence exercised by conquered Persia on conquering Islamism—Shi-ism, etc.

Section V.—*History of Religions of India and Iran.* Should the liturgy of the Brahmanas and Sutras be considered, in its principal features, as anterior or posterior to the hymns of the Rig-Veda? etc.

Section VI.—*History of Religions of Greece and Rome.* The Homeric poems as sources of myths, legends, and cults. Diffusion of Oriental pagan cults in the western and northern provinces of the Roman Empire, etc.

Section VII.—*Religions of Germans, Celts, Slavs.* Do the Germanic divinities spring from the Indo-Germanic pantheon, or are they the development of nature-demons? etc.

Section VIII.—*History of Christianity.* First Centuries: Can Essenism be considered one of the factors of original Christianity? etc. Middle Ages: The ancient sources (Greek, Latin, Arab, Jew, and Byzantine) drawn upon by the theologians of the West during the Middle Ages. Modern Times: Influence of the philosophy of Kant and Hegel on historical criticism applied to the origins of Christianity, etc.

Communications relating to any questions proper for consideration may be presented, written in Latin, German, English, Italian, or French. They must be of a historical character; all dogmatic or denominational polemics are prohibited.

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St. Mary's Lodging-House

We desire to call the attention of our readers to the services and needs of St. Mary's Lodging-House, 143 West Fourteenth Street, New York City, an institution now about two decades old. Miss S. M. Osborne, the President of its trustees, claims that it is the one night refuge in the metropolis admitting women to shelter without money, questions, or any "red tape." The only passport is homelessness; the only question, "Are you hungry?" There is no need to dwell upon the necessity of such work; there are constant complaints that there is no place where a respectable young woman, out of employment and far from her friends, can find a home. Now that employment is more plentiful and better paid, benefactions should increase from the more prosperous to those still unemployed, especially when the latter are women. There is another need. To it Miss Connors, the matron of St. Mary's, refers as follows:

It's all as simple as the alphabet. We keep the latch-string always out. That's the beginning and end of it. On a winter's night we take in as many as seventy-five or eighty. Our simple golden rule is that no questions whatever shall be asked—no stopping the poor creature at the door to ask about her past. We don't care what she has done with her life, or what her poor blindnesses and errors may have been. The fact that she is out in the snow knocking at that door shows that she has paid for her folly. To us she is just a sister woman in need of a woman's sympathy and love. Sometimes, woman-like, she

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insists upon telling me her story, and then I'm glad to give her such advice and help as my experience of the world and its ways may suggest. There is one constant cry that they always have: "I was on my way to death when I found you. You've saved me from my self-destruction." And I suppose it must be true. And it only shows how many poor young things might be saved from suicide by some one to help them in that last dreadful hour when all hope seems to be gone. They get their supper and a good bed and their breakfast, and in the morning, if they are strong enough, they go out to look for work, and come back at night again. And we somehow keep them until they are placed, and find clothes, and do other things that needn't be mentioned. It isn't worth talking about, anyway. I only speak of it now so that no poor lost creature need be afraid to come here for shelter from the snow and rain simply because she isn't all that she might have been.

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The League for Social Service

The important place which the League for Social Service has rapidly gained in public esteem appears in the fact that the Bethlehem Steel Company, which employs four thousand men, has recently made formal application to join the League. With an enlargement of building in view, the Bethlehem Company is intent on introducing the latest improvements for the benefit of employees. A further success of the League is that its idea of becoming an adviser to persons wishing information as to the best way of carrying philanthropic intentions into effect has already drawn to it for counsel persons of ample resources who are seeking the public benefit. Hence the annual report of the League for Social Service is a document of distinct and special importance. The League began this year without funds and without equipment; it ends the year with over a thousand members, a good equipment, nearly seven hundred books of reference in its library, and about three thousand lantern slides illustrating social conditions. Lastly and principally, the League has become the recognized source of information in regard to social questions. One among the many conveniences which it offers to the public is its series of digests of State laws. Those of New York, Pennsylvania, Ohio, Indiana, Iowa, and Maine have already been summarized in the form of leaflets adapted to ready reference. During the year the League has issued over four million pages of published matter. It has in that time answered many questions, giving information on such subjects as "Profit-Sharing in Factories," "Trusts," "Municipal Reform," "Immoral Literature," "Poor Relief," "Divorce," "Drunkenness," "Gambling," "Lynchings," "The Tramp Problem," "Christian Science," etc. Among its projects for the future are the collection and preparation for the Paris Exposition of an exhibit to interpret institutions and movements for the betterment of industrial and social conditions. Such an exhibit might well be used as a nucleus for a permanent collection, on the plan of the "Musée Social" established by the late Comte de Chambrun for the benefit of French workingmen. Another project consists in a series of leaflets to deal with some of the industries and professions as affording opportunities for social service. For this series, among others, Mr. R. C. Ogden, of the Wanamaker establishment, Dr. Albert Shaw, Dr. Wilson, Director of the Philadelphia Commercial Museum, the Rev. Josiah Strong, D.D., and W. H. Tolman, Ph.D., will contribute. The annual fee for individual membership is two dollars. The office of the League is at 105 East Twenty-second Street, New York City.

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Care of Dependent Children

Last year New Jersey took a decided step in advance by creating a State Board of Children's Guardians. This Board was given the authority to visit and investigate the condition of the children in all the almshouses of the State, and to decide on the best measures for the care and protection of the dependent children of the State. The Board found 403 children in the almshouses. Investigation brought out the fact that some of these children should never have become public charges; 146 were returned to relatives able to care for them. Many of the children found in the almshouses were placed in families where they will receive the benefit of the training that comes from living in the home of small wage-earners, sharing in the family life, and attending the common schools. Dire confusion has resulted because the history of the children in the almshouses and indentured from them has not been kept.

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All trace of some children has been lost—a great injustice to parents and children. It has actually occurred that parents who surrendered their children temporarily have re-established homes for them only to find that all trace of their children has been lost. The Board insists on a uniform system of commitment papers, and a system of sociological bookkeeping that will record every fact about a child before and after commitment. This will prevent the disappearance of the children once committed to the care of the State. The condition of some of the almshouses was shocking. No attempt was made to separate the sexes; feeble-minded and deformed children were not cared for, and women who had been inmates of the almshouses for years there became mothers of families. The failure of the Legislature to make an appropriation to be available for the Board during the year greatly limited its work. The members met the expenses incurred.

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Prevention Methods It was discovered by the New York State Board of Charities at the close of 1898 that the number of children committed to institutions in the city of New York had greatly increased. A committee was appointed to investigate and report on the causes of this increase, and its prevention in the future. This committee reported that the change in the system of committing destitute children by the Police Justices—legislated out of office in 1897—to the Department of Charities was to a degree responsible for the increase, owing to the lack of experience in this kind of work by the Department. The committee recommended that the case of every child in the public institutions be reinvestigated within one year after commitment; that a record be kept of every visitor to each child; that all investigations and the record of each child be reduced to writing and sent to the Department of Charities. This Department and the Charities Organization Society have co-operated most successfully during the past six months. The result has been that 727 fewer children have been committed to institutions. The Charities Organization Society is notified by the Department of Charities when application is made to commit children to an institution. The Society investigates and often discovers that the relatives are able to care for the child; often the home is saved, at a crisis, by help and advice. It is not merely saving in expenditure by the State that this co-operation has accomplished, but the far more important result of preserving homes, saving children from institution life, and saving the self-respect of whole families.

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Schools in Alaska When, in 1867, Alaska was ceded to the United States, the people of Sitka organized a City Council, who appointed a Board of Trustees and took possession of buildings for school purposes. These schools, maintained as one of the city's departments, admitted white and creole children only; native children, without exception, were excluded. When civil government superseded the military government, this city government was abolished, and with it the school. In 1878 a school in charge of a missionary was opened for natives, and one for whites. The children of parents belonging to the Greek Church were allowed to attend on condition that the priests were allowed to teach these children one hour a day. The first effort on the part of the United States to establish schools in Alaska was made in 1884. These schools were to be established without regard to race, for the education of all children of school age in the Territory. In 1885 an Agent was assigned by the Department of the Interior to establish the schools. Where there were enough white children to justify the step, special schools for them were established. Only two of these schools were necessary until 1897, when the number of white children in Alaska increased enormously. Congress has never increased the appropriation for educational purposes in Alaska. Governor Brady, who has manifested the greatest interest in the educational affairs of Alaska, has renewed his recommendation to increase the appropriation to $60,000. He points out that the present sum, $30,000, has always been inadequate. The children who have received primary education should be given opportunity for higher education, for which now there is no provision. Governor Brady urges that the right to form municipal govern-

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ments be given to the larger towns, with power to make appropriation from the license-money for school purposes. This, he believes, will go far towards settling the present school difficulties in Alaska.

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Equal Suffrage in Oregon

The vote of Oregon in the coming Presidential year will be complicated by two new features. One is the registration of Oregon voters for the first time, which begins in January, under a very costly and cumbrous system, which many Oregonians disapprove, but whose workings, on the whole, ought to be beneficial, and which will put an end, undoubtedly, to the repeating and colonization which have disgraced late elections. The other is the submission to the voters, in June, 1900, of an equal suffrage amendment, which, if adopted, will naturally bring a good deal of uncertainty into the fall campaign. Oregon's next neighbor, Washington, it may be remembered, once had equal suffrage in its Territorial days, and saw its women serving on juries and elected to office. But now, Washington, having retraced its steps as regards woman suffrage, rejected a proposal to reinstate equal suffrage last year by a decisive vote. Oregon has always been more conservative than Washington, and has never shown any leaning toward woman suffrage. It has not even voted on the question for thirteen years. In 1886 a suffrage amendment went to the people, and received 11,223 votes against 28,176 in the negative. The small size of this vote, on both sides of the question, showed the voters' indifference to the whole matter, and the suffragists have not been able to get a hearing since. They would hardly have obtained one this year except by a blunder on the part of the last Legislature. The law of Oregon, like that of other States, requires amendments to the Constitution to be passed at two successive Legislatures before submission to the people. The Legislature of 1899 passed the present suffrage amendment by a vote of 48 to 6—a merely complimentary vote, the members thinking it had not gone through the preceding Legislature. But as the 1897 session had transacted no business on account of the Senatorial "hold-up," and as the 1895 Legislature had actually passed the amendment before, the rule as to two successive sessions held good, and the carelessly chivalrous legislators found too late that they had sent the question to the people. The suffragists of Oregon are therefore rejoicingly making ready for the combat, and are claiming to have a fair fighting chance, since several of the most populous counties of the State are strongly for prohibition, and their leaders believe that equal suffrage will bring success to the prohibition cause—though it has not done so in Colorado or Wyoming. Some of the most prominent and intelligent women of Oregon, following the example of their sisters in New York and Massachusetts, have just organized a strong anti-suffrage association, and are beginning a campaign of education among the voters.

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Dwight L. Moody

There is a mysterious inclination in all schools to judge religious teachers by their theological opinions. Roman Catholic and Protestant, Orthodox and Liberal, Calvinist and Arminian, all share in applying that false standard to religious teachers, all agree in dispensing with Christ's standard, "By their fruits ye shall know them." The question asked respecting such a teacher is not, Did he by his teaching make better men and women? but, Did he believe in the infallibility of the Church? Did he recognize the right of private judgment? Did he hold the inerrancy of the Bible? Did he accept the Higher Criticism? Did he believe in Divine Sovereignty? Did he insist on free will? Not infrequently the standard is even less vital; the question is simply, What did he call himself—Catholic or Protestant, Conservative or Radical?

Mr. Moody was a religious preacher, not a theological teacher; and the character of his work is to be measured, not by its theological structure, but by its religious power. The difference ought to be as self-evident as it is simple. The theological questions are such as these: What was the nature of the influence exerted by the Spirit of God on the minds of the writers of the Bible? What is the relation of Jesus Christ to the Infinite and Eternal Ruler of the Universe? How do the life, passion, and death of Jesus Christ

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effect a saving influence on the character and destiny of mankind? The religious questions are: How can I best use the Bible to make better men and women? What is Jesus Christ to me, and what can he be to my fellow-men? What can I do to make available to myself the influence of his life and character in securing a purer character and a diviner life for myself and for those about me?

Mr. Moody's theology was to the last the theology which prevailed in the New England orthodox churches in the first decade of the present half-century. The old Calvinism had passed away, shattered beyond hope of restoration by the preaching of Lyman Beecher and Charles G. Finney, and by the commentaries of Albert Barnes, which were in every religious household. The new theology, born of the evolution philosophy, had not yet found entrance into the churches of the Puritans; is not, indeed, even as yet formulated in its avowed philosophies. Bushnell's theology was still under the ban; Henry Ward Beecher had not yet become a theologian—he had been too busy, first as a revivalist, then as a moral reformer, to study philosophy, and was infusing a new moral and religious life into the old channels of theological thought. Mr. Moody was converted under the preaching of Dr. Edward N. Kirk, himself an evangelist of remarkable power in the realm both of the conscience and the emotions. The boy's theology—for he was only seventeen years old at the time of his conversion—was so scant that he had difficulty in getting admission into even the liberal church where his conversion had taken place. He never added to it by any special training, and never was inclined to philosophical study or philosophical thinking. He took his theology for granted, and never departed from it as he received it in those two years of membership in the Boston church. It included the plenary inspiration of the Scriptures—that is, its inspiration on all topics that it touches; the God-man theory of the incarnation—that is, God and man mysteriously joined together in a unique personality; a day of judgment, the issues of which are everlasting life and everlasting punishment; and the substitutional theory of the atonement—that is, the doctrine that Christ suffered and died, not merely in behalf of the human race, but in its place.

But though Mr. Moody never abandoned that theological system, though it is doubtful whether he even understood any other, this was not the subject matter of his teaching. Occasionally he preached what might be called a theological sermon; somewhat more frequently he defined his theological position in the course of a non-theological sermon; but his life was consecrated, not to constructing, attacking, or defending systems of theology, but to inspiring men and women with the spirit of faith and hope and love. It would be difficult to name any man in the present half-century who has done so much to give the power of spiritual vision to men who having eyes saw not and having ears heard not, to give hope to men who were living in a dull despair or an even more fatally dull self-content, and to give that love which is righteousness and that righteousness which is love to men who were before unqualifiedly egotistical and selfish. With him theology was never an end, always an instrument. If any liberal is inclined to criticise his theology, let him consider well with himself whether he is doing as good work for humanity with his more modern and, let us say, better instruments.

To illustrate: Mr. Moody never accepted what is popularly called the Higher Criticism. He was not, indeed, as is sometimes charged, a literalist. He held no extreme doctrine of Biblical infallibility. We doubt whether any sermon of his will be found to affirm dogmatically that there are no errors in the Scriptures, and we are quite sure that he would have taken no interest whatever in the purely scholastic question whether there were any errors in the original autographs. But he took the Bible as he found it, and gave to it the natural interpretations which might be expected from one whose theology had taught him to regard it as the "Word of God" from cover to cover, and whose upbringing in a New England atmosphere had led him to look with suspicion on all use of fiction except possibly for occasional and somewhat hazardous entertainment. It was impossible for such a man to believe that the Book of Jonah might be more full of spiritual nutriment when read as a satirical romance that when read as a prosaic history. Yet, though

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his view of the Bible belonged to the past cycles of thought, his use of the Bible was essentially modern. One of his published sermons is on the text, What think ye of Christ? A divine of the eighteenth century would have gathered from the Bible a great collection of texts and made a mosaic work out of them, regardless of the personality of the author. Not so Mr. Moody. He considers first what the enemies of Christ said of him—Caiaphas, Pilate, Judas; next what his friends and followers said of him—Peter, Thomas, Saul of Tarsus; and interprets the testimony of each by his character. It would only have been necessary to carry this principle a little further and he would have made account of the temperament of the writers of the various books, and have found a drama in the Song of Songs, an epic in the Book of Job, a historical romance in the Books of Ruth and Esther, and greater value in them all because of their variety. Granted his limitations; still it is true that no man in our time has done so much to promote a careful, comparative study of the Bible as Mr. Moody, and a study, if not always scholarly, always intelligent and spiritual.

Sometimes his theology and his religious experience came in conflict; when they did, he always kept his faith in his religious experience whatever happened to the theology—an excellent example to follow. The substitutional theory of the atonement is, as it appears to us, rooted in the doctrine that God's anger with the sinner must needs be appeased by a penalty borne by Another in the sinner's stead, before the sinner can be forgiven. Mr. Moody held to the substitutional theory, but repudiated the doctrine out of which it grew.

> There was a time when I used to think more of the love of Jesus Christ than of God the Father. I used to think of God as a stern judge on the throne, from whose wrath Jesus Christ had saved me. It seems to me now I could not have a falser idea of God than that. Since I have become a father I have made this discovery: that it takes more love and self-sacrifice for the father to give up the son than it does for the son to die.

This is a very characteristic passage, not only because it illustrates the superior place which Mr. Moody always accorded to spiritual experience, but also because Mr. Moody's favorite theme was the love of God, and no theological necessities, be they what they might, ever led him to limit that love or lessen his faith in it. The notion that he attempted to frighten men into the kingdom of God is derived either from absolute ignorance of his spirit and methods, or from a grossly false generalization based on some occasional and exceptional utterance. There are some natures so apathetic that they cannot distinguish between remorse and fear; such men, whatever literary culture may have done for them, are incapable of forming moral judgments of any value. Mr. Moody preached powerfully to men's consciences, but rarely to their fears, and, we are inclined to believe, never to mere physical fear. One of the most powerful of his sermons concerning future punishment is on the text, "Son, remember;" its simple aim is to compel his auditors to pass in awful review before their own consciences their past lives, as they will have to pass those lives before them when the adventitious aids to self-forgetfulness which this life furnishes have dropped away and the soul is left naked and alone with itself and its God.

Mr. Moody's ability as an organizer is attested by the monuments which he built in the Biblical School at Chicago, the Boys' School at Mount Hermon, the Girls' School at Northfield, and the Summer School of the Prophets at the latter place. This last was unique in that it was a school, not of theology, but of religion. That Henry Drummond did not believe in Mr. Moody's theories of the atonement, and that George Adam Smith did not believe in his theories of inspiration, did nothing to prevent Mr. Moody from inviting them to co-operate with him in this school. This breadth of Mr. Moody was catholicity, not toleration; it grew, not out of any indifference to what he regarded as error, but out of his profound faith that religion is more than theology, and his consequent instinctive habit of measuring the work and worth of men, not by their theologies, but by the spiritual results which they accomplished. One incident in his life, not perhaps generally known, affords a striking illustration of this guiding principle. At a time when Henry Ward Beecher was under suspicion in some quarters and under absolute though unofficial ban in others for his heresies, Mr.

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Moody came to him to urge his co-operation in evangelistic work. "Other men," he said, "can carry on a pastorate; leave your pulpit and join with me; together we can sweep the country for Christ." Mr. Beecher took the proposition into serious consideration; had he accepted we cannot but wonder what would have been the result of such an itinerancy conducted by such apostles of the religion of faith, hope, and love.

The story of the outward life of such a man as Mr. Moody can be condensed after a fashion into a paragraph, as we have told it on another page; but the ramifications of its influence no pen can describe, no imagination can conceive. Its effects on theology have been its least effects; but they have been incalculable. For though Mr. Moody has done little directly to change the theological thought of his time, he has done a great deal to inspire its religious life; and those who believe that theology must always be the outgrowth of religion will believe that his theological influence is far greater and far more wholesome, because more vital, than either he or his contemporaries have imagined.

One of the most ancient creeds of the Catholic Church declares the sublimest fact in human history in a very simple phrase: "I believe in one Lord Jesus Christ . . . who for us men and our salvation came down from heaven." Mr. Moody believed that as he believed in his own existence. In this faith he received in extemporized confessionals, called inquiry meetings, more genuine heart-confessions than any priest of the Catholic Church, Anglican or Roman; in this faith he pronounced, with an authority not transcended by that of any priest, bishop, or archbishop, "absolution and remission of their sins" to "all those who truly repent and unfeignedly believe his holy Gospel." His message, delivered to more aching hearts than any but a celestial census can ever number, was, "Be of good cheer; thy sins are forgiven thee." He declared this, not as a theological hypothesis based on a philosophy of God's love, but as a certain and indisputable fact, attested by the life, passion, and death of Christ and by his own experience. He was the last of that school of evangelists in which his predecessors were Whitefield, Finney, Nettleton. His methods cannot in our time be successfully imitated by another. But so long as the Church holds to this ancient faith in a divine Helper and Saviour, and to its right to pronounce with authority, spiritual not ecclesiastical, the absolution and remission of sins, so long, though by new voices and in new methods, it will surprise and perplex journalists, historians, and philosophers by the power of the Glad Tidings of Christ, of which Dwight L. Moody was so illustrious a herald.

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The Hoar Resolutions

Senator Hoar has introduced into the Senate a series of resolutions which would make interesting material for a debating society in a high school or a college. These resolutions affirm that the Republic "adheres to the doctrines which were in the past set forth in the Declaration of Independence, and in its National and State Constitutions;" that "the objects to which its political action ought to be directed are the ennobling of humanity, the raising from the dust its humblest and coarsest members, and the enabling of persons coming lawfully under its power or influence to live in freedom and in honor, under governments whose forms they are to have a share in determining and in whose administration they have an equal voice;" that to accomplish these objects it is necessary "to make the negro safe in his home, secure in his vote, equal in his opportunity for education and employment, and to bring the Indian to a civilization and culture in accordance with his need and capacity; to enable great cities to govern themselves in freedom, in honor, and in purity; to make the ballot-box as pure as a sacramental vessel; . . . to banish illiteracy and ignorance from the land; to secure for every workingman and every workingwoman wages enough to support a life of comfort, and an old age of leisure and quiet; . . . to grow and expand, over the continent and over the islands of the sea, just so fast, and no faster, as we can bring into equality and self-government, under our Constitution, peoples and races who will share these ideals and help to make them realities; to set a peaceful example of freedom which

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mankind will be glad to follow, but never to force even freedom upon unwilling nations at the point of the bayonet or at the cannon's mouth; to abstain from interfering with the freedom and just rights of other nations or peoples, and to remember that the liberty to do right necessarily involves the liberty to do wrong; and that the American people has no right to take from any other people the birthright of freedom because of a fear that they will do wrong with it."

These resolutions appear to us in the main to set before the country noble ideals; but it is the business of the Senate, not to set before the country noble ideals, but to put into working operation such ideals as are at the time practicable of accomplishment. It is very desirable that great cities should govern themselves in freedom, in honor, and in purity, but we do not see what the Senate of the United States can do to promote such government in the various cities of the United States. Unless it can do something, discussion of municipal government is quite outside of the province of the Senate. It is in every way desirable that the negro should be safe in his home and enjoy equal opportunities with the white man for education and employment. Whether he should be secure in his vote depends, not upon the question whether he is a negro, but upon the question whether he has the proper qualifications for a voter. But it is much easier to affirm these rights than to frame any laws which will secure them, and much more important to frame a law which will secure them, even if it does so inadequately, than to affirm these rights. It is very desirable to banish illiteracy and ignorance from the land, and to secure for every workingman and every workingwoman adequate wages. But the time of the Senate would be much better occupied in considering the questions, What can the Federal Government do through its Educational Department to banish illiteracy and ignorance, and what by legislation against trusts and monopolies, by modification of oppressive taxation and unnecessary tariffs, and by providing the means whereby the Federal Government can set a proper example as to hours and wages, if it does not do so already, to secure adequate compensation for workingmen and workingwomen, than in discussing the abstract propositions which Mr. Hoar submits to it for its consideration. In short, it is not the business of the Senate either to create public opinion or to express it in platforms. This is the function of the press and the pulpit, public and private discussion, local and National gatherings, and the like. The function of the Senate, as a department of the Government, is to frame into organic law the public sentiment in favor of education, justice, and liberty which has been created, and make it operative and effective. We wish we might hope that the Senate would table these resolutions, and devote its time to a practical discussion of the correct methods for securing some of the benefits which Senator Hoar desires for his country. That body will better serve the country by taking one step in the direction of a single political reform than by passing a series of resolutions comprehensive enough to include a political millennium.

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A Notable Drama

The English critics, even more than their American contemporaries, are given to sudden and rather uncritical outbursts of enthusiasm on the appearance of new writers. This is by no means an unpardonable fault in a fraternity which in former times was given to equally undiscriminating condemnation. More than one of the younger poets has been hailed as a new light in the firmament long before his orbit could be safely predicted or his magnitude discerned, and there have been, in consequence, many disappointments. There is reason to believe, however, that the general expression of delight which has greeted the appearance of Mr. Stephen Phillips's dramatic tragedy in four acts, "Paolo and Francesca," which bears the imprint of Mr. John Lane, has behind it sound judgment; a more beautiful piece of literature has not come from the pen of an English poet for a long time. Mr. Phillips is a young man who was unknown in this country until two or three years ago, when attention was called to him by the fact that a slender volume of verse from his hand was crowned by the London Academy. This volume, which was commented upon at length in The Outlook at

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the time of its publication, contained several striking poems; among them, "The Woman with the Dead Soul," "Marpessa," and "Christ in Hades"—poems original in idea and form and beautiful in execution.

Although Mr. Phillips's career has been a short one, it has been full of varied experiences. He was at one time an actor, and has had the opportunity of becoming acquainted with the stage requirements. "Paola and Francesca" was written for stage production, and will be presented in London some time during the spring. It is based upon one of the best-known tragedies in the history of the Italian noble families—a tragedy which has been immortalized by the matchless beauty and pathos of Dante's description in the Fifth Canto of the Inferno. It is primarily a poetical drama; but the English stage critics declare that it is also a good acting drama. If so, it is to be welcomed as bringing back to the stage some of its noblest traditions. Whether it succeeds or fails for stage purposes, it is a beautiful piece of literature, disclosing the finest imagination, the most delicate instinct, and the most sincere art. It is too early to say that it is great; but it is not too soon to affirm that nothing so promising has come from the hand of an English or American poet of late years. There are some faults in dramatic construction, but there are several scenes in which Mr. Phillips rises to a great height, not only of insight and passion, but of beautiful and captivating expression. The theme was not an easy one to handle, but it is conceived in entire purity of spirit, and it is faultlessly expressed, so far as fine feeling is concerned. One would have to go back a good many years to recall English blank verse of so good a quality. In handling this verse Mr. Phillips is not imitative; he seems to have mastered the secrets of its structure, to have caught its peculiar cadence, and to have combined, with the instinct of a true artist, simplicity, directness, and beauty. There are many lines in this play which are simply exquisite in the purity of their music. Such a piece of work cannot fail to stimulate other men in the same field, nor can it fail to encourage those who are eager to see the best traditions of English literature sustained. If it is put upon the stage and has the opportunity of reaching the imagination of the public which loves plays more than books, it cannot fail to do something for their education.

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The Memories of the Year

There are many facts which lead one to believe that nothing ever escapes the memory; that while the power of recollection may fail from time to time, the record, once made, although it becomes invisible, is made forever. It is probably inaccurate to say that a man ever loses all memory, for even those of whom this is said often, in moments of great excitement, recall vividly and describe accurately things which they were supposed to have utterly forgotten. Thus every man keeps within himself an indestructible record of his own life. He may cease to be able to read it for a time, but this loss of power is apparently only for a time. The light of vitality may sink so low that the words written on the tablet of the heart become illegible, but when that light flashes up again they are once more distinct. If this be true, not only is the unity of life assured and the integrity of personality preserved, but every man carries with him the explanation of his own career and the record of his own destiny. There is something terrible and at the same time sublime in the text, "Thou shalt remember all the way which the Lord thy God hath led thee." When one comes to remember the things he would like to forget, the memory takes on the guise of an inexorable judge, but in so doing it is an unflinching friend. If it were possible to forget one's sins and blunders, the faculty of moral growth would be arrested. If one could go out of the old year into the new and carry nothing with him but the memory of agreeable things, without the consciousness of the failures, indulgences, and weaknesses of the year, there would be neither the tonic of repentance nor the spur to better living. Our past is not bound to us as the ball is chained to the criminal, to keep us in a place of punishment; it is given to us rather to remind us that the only moral safety is in moral progress, and that the man who has made a moral

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mistake or committed a sin can never be sure of his safety until he has removed himself as far as possible from the scene and occasion of his weakness. The best thing about the memory of our evil deeds is the horror they give us of all associations with them, and the desire they create in us to remove ourselves from them as far as the ends of the earth. The best education of a year may not come from the things which seem happy in it, but from those which brought us at the moment the greatest unhappiness. There is no way of deciding what is spiritually fortunate or unfortunate at the time; our most grievous calamities are often seen later to have borne the fruit of greatest happiness, and what appeared to be at the moment our largest prosperities have turned later to ashes in our hands. The final value of every experience depends upon its spiritual result. No one can tell what seed is in the soil until the harvest is borne; the seed of apparent bitterness sometimes brings forth the flowers of peace.

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The Spectator

The Spectator is not rich, and never expects to be. He is the more philosophic about it because he knows a good many rich people, and observes that wealth has certain positive drawbacks. To be beyond the reach of want, and unfamiliar with the pleasures of economy, necessarily cuts a man or woman off from the daily experiences of the majority of his or her kind, to begin with. The rich do not grapple with life at first hand; they are shut out of its keenest and most exciting contests. Unless they love money-making absorbingly (and many of them do not care for it at all), they are apt to be gently bored most of the time. The joy of ardently desiring some possession, and saving and struggling till it is gained and enjoyed, is not for them. They have only the tame and flat experience of getting whatever they fancy, before the fancy can grow into even a want. And, while thus cut off from normal hunan nature on the one hand, they are exposed to the danger of despising their kind through the greedy beggars and besieging parasites who always cluster around a fortune. "If I had not been poor for a large part of my life," said one rich man to the Spectator the other day, "I would have no faith in the human race left to me;" and, though the remark was startling, it was not hard to understand.

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Indeed, when it is once known that a person is rich, and rumored that he or she is generous, the pen of the letter-writer begins its harassing work. A woman of wealth, who does not exaggerate, and has a mind for arithmetic, was heard to complain lately that if she gave something to each of even the apparently worthy correspondents who daily appealed to her, she would have to close her house, dismiss her servants, board in a model lodging-house, and perhaps come to writing begging letters herself before the year was out; and this contention she supported by figures. "Nobody is ever grateful, either," she said. "Those you give to once always expect you to give again, as if they had a valid claim on you forever; and those you don't give to call you mean; and, altogether, it's one of the problems that vex the soul." Yet, being a good woman, she goes on patiently toiling through her daily mail, and portioning out what she has to give, even while recognizing the thanklessness of her task.

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But, though the correspondence of a rich person may be depressing to him on account of begging letters and greedy demands, there are some alleviations if he has a sense of humor. The Spectator has one friend who owns a handsome house, with a fine lawn, just outside the small town where he lives. There is not a charitable or public enterprise in the town to which this rich man does not generously subscribe, and he has an unusual conscientiousness as to using his wealth for the good of the community. Not long ago, in his mail, he found a letter from an Irish day-laborer given to drink, whose family he had been befriending, proposing that, as Mr. B—— had so much ground, he should build a little house on his front lawn for his correspondent, and give it to him rent free for the rest of his life, with enough land around it to raise potatoes and cabbages in. "And then," added the writer, with fine

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and unconscious humor, "I shood not have to be beholden to you enny more."

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Another wealthy friend—a woman this time—who is much interested in social matters and entertains delightfully, lately received a letter which ran as follows:

My Dear Mrs. L——: My daughter Louise, after finishing her course at the high school, is ready to enter society. My husband's salary is not sufficient to give her such a coming-out party as she ought to have if she is to be a social success. She is handsome and dances well. I know you would like her to have a chance. It would take me about a thousand dollars to give her a coming-out party and buy her dresses and flowers for the winter, so I write to ask if you will send me this. I do not know if Mr. L—— remembers my husband, but he used to go to school with him.

Mr. L—— did not remember his quondam schoolfellow, and the signature was an entirely strange one to Mrs. L——; but on inquiry she found that the writer was the wife of a bookkeeper in an insurance office. It is needless to say that her soaring ambitions were not gratified.

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If these are samples of the requests received by ordinarily rich people, it can be faintly imagined how the possessors of famous fortunes are besieged. The private secretaries of the Vanderbilts and Goulds and Astors must have many strange tales to tell. Indeed, just after the death of the late Cornelius Vanderbilt, the newspapers gave some very interesting details as to the continual claims made upon him from every quarter and for every conceivable object, personal or charitable. "Poor fellow!" said a rich man, himself a philanthropist, when Mr. Carnegie imprudently announced, in retiring from business this year, that he expected to give still more of his time and money to philanthropic aims; "he'll have to take refuge in Central Asia for the next six months if he wants any peace!" And, sure enough, the flood of correspondence that inundated the millionaire's Scotch castle soon drove him out of it.

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The secretary of the late Mr. Corcoran, the Washington philanthropist, was wont to tell a story of a touching appeal from a woman whose husband was in one of the departments. She wrote Mr. Corcoran a long and eloquent letter, setting forth her need of a coupé. She could not pay her calls without it, and if she did not pay her calls she would have no social influence, and it was precisely her social influence which was necessary to help her husband forward, and provide for the future of her sons and daughter. The cost of a coupé, she explained, was quite beyond her husband's modest income, and she had therefore, at first, thought of asking Mr. Corcoran for it. But the more she thought about it, the more evident it became that, even if the coupé was given to her, the cost of keeping it up would be too great for the family finances—and she was very particular, she added, never to run into debt. The only course open seemed to be, therefore, to request Mr. Corcoran for an endowed coupé, so to speak, the gift including not only the vehicle, but a fixed sum each year for its maintenance. It was a most persuasive and convincing document, and there is certainly something about an endowed coupé that appeals to one's imagination—but, alas! Mr. Corcoran was obdurate, and she never got it.

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One rich acquaintance of the Spectator has solved the problem of his correspondence in a summary manner. He has adopted the rule—and let it be widely known—that he never gives anything to any one who asks for it. The incautious manager of any charity who sends even a circular to him is cut off at once. An applicant for alms is doomed by the first line he writes. Yet this does not prevent this man of wealth from being largely and truly generous. His checks, for goodly sums, are sent yearly to many charities, and any new enterprise for the public good is looked into and helped if worthy, while his private benefactions are large and constant. He certainly saves two things—his own time and other people's self-respect—in no small measure. The Spectator is not sure that his example would not be a good one for all rich people to adopt—but, then, what would become of the private secretaries and the post-office? Perhaps it is just as well for the rich to have this trial, since, as before remarked, it goes far to reconcile the rest of mankind to being poor.

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The Cohesive Elements of British Imperialism

By Alleyne Ireland

[Our readers will like to have a few personal notes about the author of this article. Mr. Ireland is a native of Manchester, England. His father was Alexander Ireland, the proprietor of the Manchester "Examiner and Times" and the friend and biographer of Ralph Waldo Emerson. His mother was the author of the "Life of Jane Welsh Carlyle." He was educated at the Manchester Grammar School, and subsequently studied at Berlin University. During the past twelve years Mr. Ireland has spent most of his time in the British Colonies. He lived for three years in Australia, and later spent seven years in the West Indies and in South America. During his stay in the West Indies he devoted himself to a study of tropical labor, taking the practical course of working on the sugar estates as an overseer. During the past two years he has contributed a number of articles to the leading magazines in this country. The more important of these are "European Experience with Tropical Colonies" and "Briton and Boer in South Africa," contributed to the "Atlantic Monthly," and "The Labor Problem in the Tropics," which appeared in the "Popular Science Monthly." Mr. Ireland has recently published a volume on "Tropical Colonization," and has in the press a volume on "The Anglo-Boer Conflict."—THE EDITORS.]

ON June 22, 1897, Queen Victoria's Diamond Jubilee was celebrated throughout the British Empire. As her Majesty left Buckingham Palace to take part in that magnificent procession which marched through the streets of London to the accompaniment of the frenzied applause of three millions of people, she touched an electric button, and forthwith there went out to every part of the British dominions a message—to glaring, sun-scorched Aden, to the sweet green slopes of Barbados, to the lands where the Southern Cross hangs right overhead, to the wide waste-lands flushed by the Northern Lights—a simple message of greeting, "From my heart I thank my beloved people. May God bless them."

I was in British Guiana at the time, and heard the Governor of the Colony read the Queen's message in a public place to a large crowd of colonists.

Now, the point is this: Why should that crowd of negroes, coolies, Portuguese, and half-breeds have given itself up to the most enthusiastic expressions of delight? Why should there have been such a throwing up of caps, such a cheering and hurrahing, such a lusty singing of the national anthem? Why, later in the day, should many thousands of people in that little, out-of-the-way colony close under the Line have gathered in and around the cathedral to offer up their heartfelt thanks to God that a monarch whom they had never seen should have been spared to rule for sixty years in an island whose shores they had never visited? Why should the crowd which gathered round the Queen's statue that afternoon to hear the school-children sing "God Save the Queen" have been moved with one accord to join their voices to the childish anthem, until the song became a chorus, the chorus a joyful tumult? Why, when the swift tropical night had fallen, could I look out across the land and see glowing everywhere amidst the palms and the bread-fruit trees, shining from the thickets of oleanders and hibiscus, in every house and hut, a lantern, or at least a candle, alight by way of rejoicing?

Why? The answer would fill volumes; it would be a history of British colonization. But, apart from matters of sentiment or emotion, there are so many things to be accounted for in the British colonies that there should be some interest even in a most brief and inadequate survey of the cohesive factors of British imperialism. For instance, I might continue my questionings in another direction, thus: Why do we find in the annals of the negro colonies of Great Britain no record of outrages on white women? Why is the page unstained by the story of a lynching? Why do we find a mulatto occupying the high office of Chief Justice in a British colony having a population of twenty

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thousand whites? Why do we see the negro freely permitted to cast his vote in a British colony in which he forms a majority of the electorate? Why is the majority of the legislature in such a colony composed of colored men, the white population quietly acquiescing in the arrangement?

The statements implied in the foregoing questions indicate the existence of strong elements of cohesion in the British Empire. What are those elements? To deal only with the more obvious ones, it seems to me that we must claim predominance for four distinct factors—the high sense of personal loyalty to the sovereign, the absolute incorruptibility of British justice, the swift and strong executive power behind the colonial administrators, and the universal honesty and almost universal efficiency of the British Colonial Civil Service.

As regards the first, it is impossible for any one who has not lived in the British colonies to realize what a mighty force this loyalty is. I have seen a man almost torn to pieces for refusing to drink the Queen's health at a banquet in Melbourne; I have seen a drunken French sailor in St. Lucia soundly thrashed by a negro porter for spitting on a picture of the Queen in an illustrated paper. One must understand that there exists throughout the British colonies that sentiment which in these days is driving London wild over the abominable and vile attacks made on the Queen by the French "yellow press." It is in neglecting to count in this element of personal devotion to the sovereign throughout the colonies that Continental Europe falls into an absurd error when it congratulates itself on the smallness of the British army.

It may be said that the feeling is ridiculous, that it is incapable of bearing a logical examination. What if the Queen dies? What if you get a sovereign who is unworthy of the throne? Why should all these millions have any such feelings for a woman whom they have never seen? Such questions are idle. We may not be able to explain this loyalty on any scientific theory; but there is the fact. That the Queen must some day die we English realize with sad hearts. I, for one, am proud to be able to say that I know no Englishman who would not cheerfully lay down his life that hers might be spared a while longer. But after her death we shall be bound together as closely by our common grief as during her life by our common love.

I have placed loyalty to the Queen first among the cohesive elements of British imperialism because the other factors which I have named are intimately associated with her reign, and are to a large extent the product of her influence.

Of the incorruptibility of British justice in England there is, I believe, a very general recognition. That the same quality marks British justice in the colonies, and more particularly that it is a characteristic of its administration in those colonies where the inhabitants belong to the inferior races, is not, I think, so universally appreciated. I give two instances which fell under my notice when I was in the West Indies. In British Guiana the labor supply consists chiefly of contract laborers imported from Calcutta. One of the conditions of the contract is that no deduction from the wages of the laborers can be made by an employer for any reason whatever. One night the watchman in a sugar-factory went to sleep while on duty, with the result that a fire occurred ending in the loss of thousands of dollars' worth of property. The planter in his anger refused to pay the watchman his wage for that night, on the ground that he had been hired to watch and he had not watched. The man appealed to the courts. The judge gave a verdict for the laborer and delivered a severe reprimand to the planter, whose action he characterized as an outrage.

Another instance which is instructive occurred last year in one of the West Indian islands. The Administrator of the island, the highest resident official, a man who had been in the British service for many years, committed a violent assault on a negro. There were some unpleasant details in the affair, and a woman was involved. The negro sued the Administrator before a magistrate, and obtained a conviction against him. There was no attempt to hush the matter up, and the Administrator stood convicted before the whole community. The outcome was that the official was dismissed from the colonial service.

I could quote a score of cases which

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passed under my notice in which common negro or coolie laborers have secured verdicts against some of the most prominent white men in their communities.

At any rate, here is a great cohesive element—the absolute conviction in the minds of the masses that under British rule the highest official, the most powerful civilian, holds no advantage under the law over the meanest peasant or the poorest laborer.

To one acquainted with the judicial system in the British tropical colonies it is not surprising that this confidence should prevail.

All judicial appointments are made by the Crown, and only those men who have undergone a legal training and have been called to the Bar in one of the Inns of Court in London are eligible. But if a man possesses this qualification, no consideration of color or creed is allowed to weigh for or against him. Several instances are within my knowledge of negroes in humble positions in the British West Indies who have saved up their earnings in order to send a son to England to study for the Bar, and have lived to see such a son appointed to a magistracy.

All appointments to the judiciary in the British colonies are for life or during good behavior; and although it is most unusual for any judicial officer to so conduct himself as to merit dismissal, such cases have occurred on rare occasions and the officer has been promptly dismissed from the service. A case occurs to my mind in which the Chief Justice of British Guiana, some time during the seventies, was dismissed from his office after a Government Commission had inquired into certain charges made against him by the colonists. The circumstance has a double interest in that the dismissal followed the recommendation of a Commission composed of fellow-officials of the Chief Justice.

No judge or magistrate in the British colonies is allowed to engage in any occupation of any kind outside the exercise of his judicial functions, and the title "judge" belongs only to those officials who are actually in active service on the bench. If the result is that we appear somewhat scantily supplied with "judges," the custom has obvious advantages by way of compensation.

The salaries of the judges are high, and place them entirely beyond the necessity of possessing private means. For instance, the Chief Justice of British Guiana, a colony with a population of 280,000, receives a salary of $10,000, and the puisne judges receive $7,500 each.

An excellent rule is observed in the appointment of colonial judges, namely, that connection with a colony by birth, family ties, or otherwise, disqualifies a man for appointment in that particular colony. This rule, it may be added, applies only to the higher fiscal appointments.

The independence of the judiciary is further protected by a tradition that the judges in a colony shall refrain from making extensive social relations among the colonists. It is felt, and with some justice, that the natives would not be edified by the spectacle of the judge dining at night with Mr. So-and-So, the rich merchant, and then adjudicating next day on some case in which he was concerned. The result is that the judges, as a rule, confine their circle of acquaintances to a few of the higher officials.

The strength of the executive power vested in the local authorities throughout the British colonies has served to mold the character of the lower races under British rule. Absolute freedom of speech is allowed in all the British colonies. You may convene public meetings for the purpose of calling the Governor an ass and a popinjay; you may write columns in the newspapers advocating all sorts of violence (except in India, where the circumstances are peculiar). The authorities will look on and smile indulgently. But start a riot, commit violence, destroy property, and, heigh, presto! the line is crossed, and down comes the strong hand. And it is to be noted—*first*, the violence is stopped; *then*, when all is quiet again, the inquiry takes place, the blame is fixed, and the civil law takes its course. It took England many, many years to learn this first simple lesson in the psychology of control; and volumes might be written containing nothing but the record of those unhappy experiences through which this wisdom was attained. Now the character of the people is being molded under the continued pressure of the consistent policy of "Talk all you will, but no violence." As the children in our tropical colonies grow to manhood and pass on to old age,

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they are unable to find precedents which justify a hope that violence may go unpunished or that crime may go undetected. And when they observe that it is not only the black man who is held back from violence, but that the white man also must stay his hand in fear of the consequences, the strong confidence in the righteousness of British rule is borne in upon the natives, and we have another cohesive element in our Empire.

Before passing to the British Colonial Civil Service, I may digress for a moment in order to point out the wisdom of England in adopting several different forms of government in her Empire. It is true that this policy affords the world the curious spectacle of such widely diverse systems as the democratic rule in the United Kingdom and the autocratic Crown Colony government existing under one flag; but it is in facing the fact that democratic institutions are not suited for all men, instead of trying to fit the facts to a preconceived theory to the contrary, that England has shown her good sense.

Thus we find all the British colonies in which the population is of English stock enjoying complete self-government. In these colonies the Crown has no power to levy taxes or to decide in what manner the revenue must be expended. The legislature is elected by the people, and the only appointment within the gift of the Crown is the Governorship. It is interesting to note that all the British colonies enjoying complete self-government lie outside the tropics.

The colonies within the tropics are governed under one or another of two systems—the Crown Colony system, or the system under which there exist representative institutions without responsible government.

The former system places the affairs of the colony in the hands of trained officials who are under the immediate control of the Colonial Office, and it possesses this advantage, that the administrators are free from local prejudice and are unhampered by the constant antagonism of local elected assemblies.

The latter system is more liberal in spirit, for it enables the people of the colony to voice their sentiments through their representatives in the local legislatures, and places in the hands of the popular body the raising of taxes and the granting of the civil list. But, as the Crown has the power of controlling all legislation in the last resort, the representation is, in fact, effective only so long as the legislation follows the lines approved by the Colonial Office.

In the tropical colonies enjoying representative institutions voters are required to have a property qualification; but no distinction of race or color is made, and in several of these colonies the majority of the electorate consists of colored men. As the colored man has his vote in fact as well as on paper, it is not unusual to see a majority of the elected members of a local legislature colored men.

But the colonial system of Great Britain would be a miserable failure, despite the good intentions of the Home Government, were it not that the administrative work is in the hands of honest and capable men.

The honesty of the civil servants in Greater Britain is attested by the fact that during the past twenty years there have not been brought to light a dozen cases of official corruption in the higher branches of the service, which administers the affairs of about 400,000,000 people. Although the efficiency of the service is of a high order, I do not think it is equal to its honesty; but the system is worked in the manner best calculated to secure men of ability, and the course of training insures the development of the best powers that lie in a man.

A youth enters the service in some humble capacity, and is moved about freely from one part of the Empire to another. By the time he reaches a post of responsibility he has accumulated an amount of experience in administrative work which enables him to face his duties with a wholesome conviction that he can honorably acquit himself. He has his life's work before him. He knows that promotion lies in his own hands, that when the Colonial office is considering his advancement it will not ask, What is this man's color? what are his politics? but simply, What is this man's working record?

The service offers high salaries, permanence of appointment, liberal provisions for leave, a pension or provision for widows and orphans, and unlimited scope

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for the realization of all reasonable ambitions. This being so, it is easy to understand that men of a high type are eager to enter the examinations for Civil Service appointments, and that consequently the Government has a wide range of selection.

The *morale* of the service is high, for, in addition to the ordinary motives which guide gentlemen in their actions, the conviction is present in the mind of each member that, if he so conduct himself as to bring discredit on the honorable service to which he belongs, no influence will save him from dismissal. One of the strongest cohesive factors in the British Empire is the belief which exists among all classes that, whatever may be the mistakes of policy, whatever the blunders of local officials, the money paid for the expenses of government is expended for the public good, and does not go into the pockets of the rulers.

The spirit which animates the Colonial Service of Great Britain is that of a true realization of the beauty and excellence of honest work, of satisfaction in obstacles overcome, of joy in the accomplished thing.

Were the guiding Genius of British imperialism to address the youth setting out on his career as a colonial servant, we may imagine her saying: "Go to the man with whom you have to deal, learn his language, study his habits, enter into his life, understand his superstitions, rejoice with him, mourn with him, heal his sick, respect his dead, stand by his side in work and in play, in health and in sickness. And as time passes your work will become a tradition, a tradition by which the natives will measure every new man and by which every new man will measure his work. And when you have taught the native that you are not with him to make money out of him, to wean him from his gods, to oppress him and ill use him, and when he has taught you to understand the strange workings of his heart, to sympathize with the ever-present conflict within him of strong emotions and a weak will, you will reap that reward which cannot be measured by any standard—the knowledge that as a man you have gone out into the waste places of the earth and done man's work."

After this article had gone to the printer news arrived of serious reverses to British arms in South Africa. The British Empire is on trial before the whole world, and we see all the British colonies eager to afford assistance to the mother country in the time of her need. The question which is being settled is whether England is powerful enough to protect her subjects throughout the world, whether there is or is not any significance to the expression, "Civis Britannicus sum." My own feeling is that England has never been called on to face a situation so full of dangerous possibilities, and that now is the time when the moral fiber of the British Empire is to be put to the test. It will be seen whether the cohesive elements of British Imperialism are powerful enough to preserve the unity of the Empire in such a crisis as this, when almost the whole of Europe is rejoicing over the temporary failure of British military power, when the foe she is fighting is encouraged and assisted by the presence and advice of European military experts. For my part, I have no fear as to the ultimate issue of the present conflict. Despite the hostility of Europe, nay, even should that hostility take the form of intervention, the day has not come when the magnificent edifice of British Imperialism, with all that it means for humanity, civilization, and progress, is to clatter to the ground like a house of cards.

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CUBAN CHARACTER

The Second of Two Papers Supplementary to "The Regeneration of Cuba"

By George Kennan, Special Commissioner of The Outlook to Cuba

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ALTHOUGH education can hardly be regarded as a habit, or a trait of character, it has so important a bearing upon human impulse and conduct that in any estimate of character it must duly be taken into account. I will say briefly, therefore, that the Cuban people generally are not only uneducated, in the wide scientific sense of that word, but illiterate. Until we get the tabulated results of the census of the island which has recently been taken under direction of General J. P. Sanger, we may not be able to say exactly what proportion of the Cuban population can read and write; but an approximate estimate may be made upon the basis of already existing data. According to a report made by Brigadier-General Ludlow to Major-General Brooke in April last, an educational qualification—that is, ability to read and write—as a condition precedent to appointment on the Havana police force, kept out of that force twenty-four out of every twenty-five applicants from the rank and file of the Cuban army. In an interview published in the New York "Sun" on the 18th of November last, General Ludlow said that at that time eighty per cent. of the Cuban people were illiterate; that there were practically no public schools in existence; and that it would cost $3,000,000 to establish a public-school system in Havana alone. The Havana correspondent of the New York "Sun" made a special investigation of this subject in October last about the time of the appointment of Mr. A. E. Frye, of Boston, as superintendent of Cuban schools. He reported, as the result of his inquiries, that there were then on the island about 250,000 children of school age, while the number actually attending school, as shown by reports on file at the division headquarters, was only 22,000. The best and most trustworthy estimates I could get of Cuban illiteracy varied from seventy to ninety per cent. of the total existing population.

In view of these facts and figures, it is safe, I think, to assume that at the present time only one Cuban child out of twelve is attending school, and only one Cuban adult out of five can read or write.

An illiterate man, however, is not necessarily and always an uneducated man. Education, in the wide meaning of the term, is any training which fits a human being to deal intelligently and successfully with all the features of his environment; and a Cuban might be illiterate without being either ignorant or incapable. I have known Russian peasants who could neither read nor write, but who, nevertheless, were men of intelligence and capacity, and men whose unscholastic training had fitted them to deal not only with all the laws and facts of their ordinary environment, but even with sudden, unusual, and unforeseen emergencies. I do not call such a man uneducated, even though he be illiterate. The average Cuban, however, is not a man of this class. So far as I have been able to observe him, he is not only illiterate, but lacking in the capacity which comes from thought and endeavor. To take a concrete illustration: When the Russian peasant went into northeastern Asia, he found himself in a new environment, and had to adapt himself to a new set of circumstances. In his original home he had

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been accustomed to use carts and horses. In sub-arctic Siberia he was compelled to adopt sledges and dogs. Finding the native Korak sledge unsuitable, he devised and constructed another, which was so perfectly adapted to his environment and his needs that, after three years' constant use of it in the same field and for the same purposes, I was unable to suggest or think of a single possible improvement. Now compare this with the behavior of the Cuban in dealing with the important problem of transportation. Whether he found his present cart in Cuba when he arrived there, or whether he brought it with him from Spain, I cannot say; but it does not show, in its construction, the slightest evidence of thought or reasoning power. In design it is the rudest, clumsiest two-wheeled vehicle that I have ever known to be made by any one, except, perhaps, a six-year-old boy. Instead of putting the axletree and wheels under the middle of the cart, where they would support the load, the Cuban puts them at the extreme rear end of the floor or platform, just as a small boy would make a toy cart by putting an axle through an empty spool from his mother's work-basket and then tying sticks to the ends of this axle for thills. The load floor of the Cuban cart rests on the thills, in front of the wheels; and the weight of the load is, therefore, divided between the wheels and the horse; so that the unfortunate animal has to carry one-half of it on a chronically sore back and drag the other half.

In all his dealings with domestic animals the Cuban is equally stupid. He rides his horse with a cruel, long-shanked curb-bit which tortures to no purpose, and, if he packs a horse or a mule, he cinches the heavy pack on with a single girth of rather thin webbing, hardly two inches wide, which wrinkles to a width of one inch when wet and then saws back and forth, with the swaying of the pack, until it has cut a bloody gash in the animal's belly. The idea of using a broad girth of heavy leather, which would neither wrinkle nor cut, seems never to have occurred to him. He yokes his oxen, always and everywhere, by lashing a heavy beam across their horns, and then he fastens this beam rigidly to the pole, so that every lurch of the wagon gives a violent jerk and shock to the animals' heads. He says they don't mind it; but I should like to yoke him up in that way once as an experiment, and drive him eight or ten miles over a Cuban road. It might not change his practice, because he doesn't care a proverbial soumarkee whether an animal suffers or not; but it would afford great satisfaction to me, even if it did not break his neck. Perhaps one-half of the so-called cruelty of Cubans to their domestic animals is the result of stolid indifference to all suffering except their own. The other three-quarters is nothing but sheer, downright intellectual stupidity in riding, packing, yoking, or harnessing the beasts.

In his domestic economy the average Cuban exhibits no more intelligence or ingenuity than is required to thatch a roof with palm-leaves, fashion a gourd into a drinking-cup, or make a rude pail out of a section of bamboo. He has no cottage industries; he shows no skill or art in the working of metals; his machete is "made in Germany" or in New England; and his hoe, which he makes himself, is shaped like an adze, has a handle two feet and a half long, and breaks the back of the user.

The poorest and most ignorant Russian peasant shows not only acquired skill but innate love of beauty in the form and decoration of his home-made spoon, knife, bowl, or wooden carafe. The only ornamented implement or utensil of domestic manufacture that I ever saw in Cuba was an etched cup or a bowl, made out of a cocoanut or a gourd. The semi-civilized Tatar of western Siberia, and the barbaric mountaineer of Daghestan, work the precious metals into forms that are graceful, original, and beautiful enough to excite and deserve the admiration of the best silversmiths and designers in western Europe. The only silver objects made by the Cuban, so far as I have been able to discover, are cheap bracelets in imitation of foreign models, and small silver teeth, ears, noses, or stomachs, which he hangs as votive offerings before the shrines of his saints, in order that the latter may relieve him from toothache, earache, stomachache, or nosebleed. These anatomical models may be good enough for the saints; but as specimens of skillful handiwork, or evidences of artistic taste, they leave much to be desired.

In the course of a long search for im-

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plements, utensils, and ornaments of Cuban manufacture that I could take as presents to my friends in the United States, I visited stores, markets, pawnbroker-shops, and private houses in all parts of the island; but the only things I could find that showed delicate workmanship or artistic feeling were tortoise-shell canes, made by a single artisan in the town of Baracoa. Here and there I discovered interesting things that had been brought or imported from Spain; but of Cuban manufacture, nothing—except cigars.

If a judgment may fairly be based on the interior decoration of churches in such towns as Santiago, Baracoa, and Santa Clara, the color sense of the average Cuban is rudimentary, if not perverted. In music he offers nothing that can be compared for a moment with the folk-songs of Poland, Russia, or the Caucasus. I heard dance-music and native singing in various parts of the island; but the prevalent dance-music seemed to me to be nothing more than a curious and interesting importation from equatorial Africa, while the vocal melodies were generally monotonous and unattractive. The national hymn known as the "Bayamesa" was the best song I heard; but whether the melody of it was composed in Cuba or brought from Spain I do not know.

As observers of nature, all the Cuban country people whose acquaintance I happened to make on the island were indifferent and superficial. They had some knowledge of trees, shrubs, and plants, that could be made practically useful in the pursuits of domestic life; but for the most striking and beautiful flowers of the field or forest they often had no names. Even in the cultivation of useful plants they showed little, if any, intelligent or discriminating interest. Potatoes from northern seed yield in Cuba two abundant crops a year; and yet even the local markets are supplied chiefly from the United States. Cabbages grow abundantly, and are of excellent quality; but they, too, are imported in large quantities from America. Dates, figs, oranges, limes, lemons, melons, and pomegranates thrive in Cuba, and many of them are found there in a wild state; but no serious attempt has ever been made, so far as I know, to cultivate them for export. Not one Cuban in a thousand shows any curiosity about, or interest in, the minerals and ores which crop out in ledges along the hillsides of the eastern provinces; and the mining industries of the island, with few exceptions, are in the hands of foreigners. This indifference to and neglect of natural products is attributable in part, of course, to heavy taxation on exports, and other Spanish methods of exaction and repression; but it is also attributable in large part to Cuban ignorance and indifference.

Such, in brief, are the facts upon which I base my opinion that the average Cuban is both illiterate and uneducated. That he is susceptible of education, in every sense of the word, I have not the least doubt; and the eagerness of Cuban boys to learn, which was apparent in every school I visited, seemed to me one of the most encouraging features of the situation. If we could govern Cuba until we had educated and trained a new generation of Cubans, I should feel that we might turn the island over to them without hesitation and without fear; but, unfortunately, we have to deal, at present, with the "children of the cats."

That the Cubans are often, if not generally, selfish, or at least unsympathetic and inconsiderate in their treatment of one another, is a statement that I make with some hesitation and reserve, because it is subject to a good many striking and noteworthy exceptions. I referred in a previous article to the acceptance by General Gomez of banquets which cost from $600 to $1,200 each, and his apparent neglect of the soldiers who marched in his triumphal processions and served as his escort. Cuban officers of lower rank behaved in very much the same way, attending balls and receptions in expensive new uniforms, while they left their men to go ragged and hungry in the streets.

According to an estimate furnished me by the sanitary inspector of the United States Marine Hospital Service at Havana, the money spent for public balls and dances in that city every week last winter would have fed at least one thousand Cuban reconcentrados, who, through no fault of their own, were sick, destitute, or half-starved. As the Cuban officers in Cienfuegos and Santa Clara neglected their hungry and ragged soldiers, so the dance-loving people of Havana neglected

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the wives, widows, and children of dead or absent men who had fought to make Cuba free. If this be not unsympathetic and inconsiderate behavior, I do not know what to call it.

On the other hand, I saw in many parts of the island unmistakable evidences of enlightened public spirit, and was brought into contact with not a few organizations and individuals whose altruistic activity was most commendable and beneficent. Madame Martha Abreu de Estevez founded and endowed in Santa Clara a free hospital and dispensary, where several thousand poor Cuban children now receive aid or treatment every year; the Santa Clara and Cienfuegos Railroad Company transported free of charge, from the seacoast to the interior, American rations enough to feed twenty thousand people for a year; Madame Paradela, wife of the superintendent of that railroad, fed several hundred reconcentrados for months at her own personal expense; while General Betancourt, Manuel L. Diaz, and the Mayor of Matanzas, Doctors Questa and Salas in Santa Clara, Dr. Silvella and Mr. Rojas in Cardenas, as well as many other Cubans whom I could name, were personally interested or actively engaged in charitable and relief work. Most of these men and women, however, had traveled or been educated in the United States; so that while they show what Cubans may become, they do not represent Cubans generally, as the latter really are.

In dealing with the religious side of the Cuban character I might perhaps adopt the short and easy method of the Irish historian, whose chapter on "The Snakes of Ireland" comprised only the words, "There are no snakes in Ireland." If there be any deep, sincere religious feeling in the character of the average Cuban, it must be either hidden or disguised. It does not show itself in attendance at church, because, even in towns of from six to ten thousand inhabitants, the number of male worshipers at a Sunday morning service rarely exceeds fifteen or twenty. That it does not show itself in conduct appears with sufficient clearness, I think, from the illustrations of Cuban untrustworthiness given in my previous article on this same subject. So far as my observation and experience qualify me to form and express a judgment, I am of opinion that Cuban religion is what mathematicians call a "negligible quantity," and that in the Western Hemisphere there are few missionary fields more urgently in need of cultivation than is this same island of Cuba.

If the most serious and deplorable vice of the Cuban, in all social relations, be his untrustworthiness, his most serious fault in the comparatively limited field of public and political life is his excitability, his proneness to speak and act on hasty and unconsidered impulse, and his ineradicable tendency to exaggeration. These may seem like separate and distinct characteristics; but they are all definitely connected and interrelated. If the Cuban were not so excitable, he would not act and speak so often upon unconsidered impulse; and if he were not so hasty, he would not be half so likely to exaggerate.

Illustrations of this characteristic, in all its phases, are so abundant that I hardly know what to select. A typical case, perhaps, may be found in the discreditable row at the funeral of the late General Garcia in Havana on the 11th of February last.

In accordance with arrangements made by a Cuban committee, Major-General Brooke, who, by virtue of his office, represented not merely the United States, but the only *de facto* government on the island, was requested to ride in the funeral procession directly behind the members of General Garcia's family. Accompanied by the officers of his staff, he took the position assigned him, and the procession started from the palace. A few moments later, a Cuban officer, acting under direction of Mr. Freyre Andrade, President of the Cuban Assembly, rode up to the column and ordered General Brooke's staff to fall back and give place to Cuban soldiers. General Brooke, very properly, declined to be separated from his staff; whereupon Mr. Andrade ordered all Cuban officers and soldiers to withdraw and take no further part in the ceremonies. The Cuban army, as well as the members of the Assembly, did withdraw, amid cries of "Viva Cuba Libre," "Out with the Yankees," and "Viva Aguinaldo;" and many of the Cuban officers, including several generals, proceeded to the café of the Hotel Ingla-

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terra, where, according to the Cuban newspaper "La Lucha," "they sat in the most prominent position, drinking champagne while Garcia's body was passing." Justice Lanuza, who had intended to deliver the funeral oration, withdrew from the procession with the members of the Assembly; "La Discusion" denounced General Brooke fiercely as an "arbitrary tyrant;" and "hot-headed scatterbrains talked about taking the field against the American army. Even thousands of the better class of Cubans—men of courage and brains—were to be seen at every turn making denunciations of America and the Americans" ("La Lucha," February 13, 1899).

The only comment which it seems necessary to make upon this extraordinary performance is that made by the Cuban newspaper just quoted: "The whole affair is particularly unfortunate as being indicative of the childish and impetuous nature possessed by many of the prominent men of the island."

The proceedings of the Cuban Assembly in connection with President McKinley's gift of $3,000,000 to the Cuban army would have been regarded as "childish" and discreditable by the twelve-year-old boys in the Congress of the George Junior Republic. For example: General Sanguilly, amid applause, described parts of the message of General Gomez to the Cuban army and people as "deliberate lies;" Generals Aguerro and Portuondo referred to it as a "lying statement;" General Mayia Rodriguez called Gomez and Quesada not only liars, but "traitors," and both of the last-named gentlemen were forthwith expelled or deposed, without trial or hearing, by unanimous vote. Then the "Junta of Cuban Generals" got together and dismissed from the army twenty-four other generals of the Assembly faction *en bloc*, while the partisans of Gomez declared that the elections which gave the members of the Assembly their seats were "voidable for illegality and political jobbery."

About the same time, a Cuban officer named Hernandez wrote a letter to the Havana newspaper "La Lucha," in which he denounced General Gomez as a "despot." Gomez retorted with the countercheck quarrelsome that Hernandez was a "coward." Hernandez thereupon proceeded to get even by publishing alleged incidents of a discreditable nature in General Gomez's private life.

All these charges and countercharges, dismissals and exchanges of abusive epithets, suggest the preliminary stages of a semi-annual revolution in one of the republics of Central America. I have referred to them, however, not for this reason, but merely for the purpose of illustrating the excitability and hot-headed recklessness of the Cuban character. When Juan Gualberto Gomez, a member of the Cuban Assembly, declared in a speech at a public banquet in Havana that "the Americans are worse than the Spaniards," he did not say what he really believed, but simply let himself be carried off his feet by the rush of a hasty, passionate impulse. When General Collazo said, in a letter to Quesada, that the American authorities in Cuba "calmly enter private houses without excuse other than that of scrubbing the furniture," he simply let himself be carried away by the Cuban disposition to oppose sanitary reform and exaggerate facts. When General Avelino Rosas—one of Garcia's generals—published a signed article in the "Diario de la Marina," in which he said, "The American government is worse than Weyler's, and the inhumane blockade, established by the United States, exterminated the pacificos," he was simply telling what he believed to be a plain, straight Cuban lie.

Now, the natural and inevitable drift of this personal abuse, reckless statement, gross exaggeration, and intentional falsehood, is not in the direction of social and political order, but rather in the direction of complete anarchy. Men who treat social and political questions in this crazy way are sure to separate into embittered and irreconcilable factions, which will fight one another at the first opportunity. The well-informed Havana correspondent of the New York "Sun" enumerates twelve factional Cuban parties already in existence, including the "Cuban National Party," the "National Republican Party," the "Veterans' League," the "Annexation Party," and the "Party of Independence or Death"—each with its own newspaper organ.

The Russians, whose natural tendency is in the direction of association and general co-operation, and who have little

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sympathy with the factional spirit, declare proverbially that "Where there are two Poles, there are three parties." If they knew the Cubans, they would carry the exaggeration a little further, and declare that "Where there are three Cubans, there are six parties—five of them in the woods."

If defeated and disgruntled factions in Cuba would submit to the expressed will of the majority, and subordinate their desires to the welfare of the nation as a whole, the factional spirit would not be so dangerous; but this is exactly what the Cuban will not do and has never been trained to do. If he cannot have exactly the position he wants in Garcia's funeral procession, he acts the spoiled child who "won't play." If he does not get the position he seeks in the government, he will have nothing to do with that government, and the chief representative of it immediately becomes, in his disordered and uncontrolled imagination, a "despot" or a "tyrant." Then he and his faction work themselves into a white heat of wrath, by means of exaggeration, misstatement, and pyrotechnical oratory, and if the existing government tries to quiet or restrain them, they forthwith take "to the woods," and there you have, at once, all the elements of an incipient revolution.

The danger to the State, at this stage of the proceedings, is greatly heightened by certain characteristics of the common people to which I have already called attention: viz., ignorance; proneness to act on unconsidered impulse; and peculiar susceptibility to the charm of eloquent speech. The average Cuban, as I have said, is easily managed for good if treated with firmness and tact by a man of stronger and better-disciplined character—a man, for example, like General Leonard Wood; but he is also easily managed for evil by a Cuban "general" of the Avelino Rosas type, who combines selfish ambition with political dishonesty.

This is not merely my own opinion of Cuban character and Cuban methods. It is also the opinion of men whose opportunities for observation have been far better than mine. Considerations of policy and propriety render it necessary for our present administrative officers in Cuba to speak upon this subject with prudence and reserve; but from what they do say it is easy to infer what they think. In an interview published in the New York "Sun" of November 17, 1899, Brigadier-General William Ludlow, Governor of Havana, is quoted as saying: "The Cubans lack, politically, two qualities essential to self-government. They lack the faculty of submitting to the will of the majority. The minority, when defeated, take their machetes and go to the woods, and then send a proclamation announcing that they will have nothing to do with the other party. Then, again, they know not how to fill public office. We will have to teach them that: they never knew what it was to hold a public position. I apprehend that it will be a long term of guardianship. At the present time eighty per cent. of the Cuban people are illiterate. To grant them universal suffrage, in that state of ignorance, would be to undo all the good work that has been done by this Government. It would be like leaving it to-day and letting it drift as a second Hayti."

General Wood, at the other end of the island, expresses himself with greater caution but to the same effect. According to a reporter of the New York "Times," he said: "Much has been written about the ability of the Cubans for self-government. That is something I do not care to discuss. If I said they were" (capable of self-government), "a lot of cranks would at once shout for the immediate American evacuation of the island; if I said they were not, I would have all the Cubans down on me. Still, I believe the establishment of another Haytian Republic in the West Indies would be a serious mistake. Suppose we evacuated Cuba, and soon thereafter the plantation of some subject of England, France, or Germany were burned. The Government interested would send war-ships there, and international complications would arise."

In a personal letter to a friend in Washington, Major George M. Barbour, General Wood's sanitary commissioner for the city of Santiago, who has had the Cubans under observation ever since that city came into our possession, expresses his own opinion as follows: "There has been much said about the native Cubans to their discredit. The most of this is very true. That they are . . . stupid, given to lying and doing all things in the wrong way, from the more practical

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American standpoint, is not to be disputed; and yet I find them docile, willing, and careful. . . . Under our supervision, and with firm and honest care for the future, the people of Cuba may become a useful race and a credit to the world; but to attempt to set them afloat as a nation, during this generation, would be a great mistake. We must wait until the children of to-day are old enough to think for themselves, and to absorb American ideas, which they are rapidly doing. To create a Cuban Republic to-day, and leave it without assistance from this or some other equally powerful Government, would result in deadly loss of life and property and in chaos all over the island. It would simply be to abandon to the worst elements the men of means, energy, and intelligence."

Precisely this same view is taken by many patriotic and intelligent Cubans with whom I have talked. The superintendent of one of the most important railroads on the island—a native Cuban, but a man of unusual ability and excellent judgment—said to me: "I hope, first of all, that the Americans will never leave the island. If, however, they must withdraw, I hope they will not go until they have given the Cuban people time to see, to learn, and, above all, *to think*. The men who are clamoring for Cuban independence are mostly ex-army officers, politicians, and men without property, who hope, under a government of their own, to get positions where they can make money and exert power. If the Americans withdraw wholly from Cuba—at least in the near future—I greatly fear that the history of Spanish-American republics generally will be the history of ours."

In view of the opinions I have expressed with regard to the character of the Cubans, it is hardly necessary to add that I do not believe them, at present, to be either fit for or capable of intelligent self-government. That there are on the island honest, intelligent, patriotic, and capable men I do not for a moment question; but that such men form a majority, or even a considerable part, of the Cuban population is not only improbable but incredible.

The comparatively fair and temperate Havana newspaper "La Lucha" said very recently, in an editorial upon this subject, "Cuba must convince the world that she has enough sane men to control the lunatics."

Ballade to the Portrait of Prince Gallitzin[1]

By Julia Morgan Harding

Prince of Imperial Russian line
Who left a home far over sea,
Obedient to a voice divine,
Unquestioning Fate's strange decree;
Did vision clear reveal to thee,
Or solemn dream, or impulse high,
That thy last resting-place must be
Where the great mountains meet the sky?

Here in this rugged northern clime,
Whose winter winds blow wild and free
O'er steep hills wrapped in somber pine,
Through valleys winding sinuously,
Thy noble state and high degree
Were laid aside, so thou couldst try
To lead men's souls from vanity—
Where the great mountains meet the sky.

In thy sad eyes we read no sign
Of worldly longings, nor can see
Aught but angelic spirit shine—
Wise patience, loving charity:
Sharing thy people's poverty,
Teaching them how to live and die,
Kinglike in thy humility,
Where the great mountains meet the sky.

ENVOY

Prince, in thy rough tomb, verily
Thy royal name shall never die,
But live in loving memory
Where the great mountains meet the sky.

[1] Prince Demetrius, Augustine Gallitzin's father, the Russian Ambassador at Paris, was a freethinker, but the son, at the age of seventeen, became a Roman Catholic. After serving as an officer in the Russian Guard, he came to the United States, studied theology at Baltimore, and became a priest, thus losing the right to his inheritance. He founded a Roman Catholic colony in rather a bleak region among the Alleghany Mountains, where he labored with marked self-sacrifice and energy. For some years he was Vicar-General of the diocese of Philadelphia. He died in his own town of Loretto, Pa., in 1841.

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Puerto Rico's Needs: A Practical Suggestion

[We commend to the serious attention of The Outlook's readers the following letter from General Roy Stone. Those who believe with The Outlook that "expansion" means, not "imperialism," but the diffusion throughout our West Indian and Philippine possessions of American standards of education, religious and political liberty, and industry, will, we believe, welcome General Stone's plan. It needs only enthusiasm and persistence to make it successful. From Mr. William Dinwiddie's recent book on Puerto Rico (Harpers, 1899) we take the following picture of Puerto Rican coffee-pickers; it shows graphically how dependent the islanders are upon coffee-growing; at least 150,000 women and children derive their support from this industry, which is practically dead for want of a market:

The ragged, tattered pickers, large and small, father and mother and a brood of partially clothed children, make one of the most picturesque sights in this island of loveliness. In the early morning they trudge out from their little thatch-roofed huts, with home-made baskets slung on bands from their shoulders or balanced carelessly on their heads; straggling along the trails and roads, the little elfin children chasing each other in glee as they go to work. The bright-eyed, comely girl wishes you "Buenos dias" with half-timid, half-flirtatious smile, and the father and mother salute you with the deference born of generations of training. Later, from the depths of every thicket comes the chant of singing voices, and the chorus is feminine, the woman of poverty, somehow, knowing how to be happier than the man.

The little children gather all the low berries which may be reached by their tiny hands, while the grown-ups bend down the tall bushes and rapidly strip the fruit into their baskets. At dusk, from every side burdened figures struggle up the steep hillsides to the winding trails, or ease themselves down, step by step, from the heights above. The men and women are carrying the berries now, sometimes laden down with a large basket on the head and smaller picking-baskets swung around the body, while the sleepy, tired tots stumble along, with all the brightness of life gone out, for that day, from their worn-out little souls. It is no uncommon sight to see a mother carrying a sleeping child, besides all her other load.

General Roy Stone, who suggests this plan for reviving the coffee-growing industry of Puerto Rico, speaks with authority. He went to the Civil War from Pennsylvania, commanding the rifle regiment known as the Pennsylvania "Bucktails." This regiment grew into the "Bucktail" Brigade, which General Stone led at Gettysburg and through the war until disabled by wounds. Throughout the Spanish War he served on the staff of General Miles. He organized the National League for Good Roads and the Government Bureau of Highways at Washington; from the latter he recently resigned as director to undertake various plans for the development of railways and industries in Puerto Rico. With the assistance of engineers and experts he has been studying the island and its conditions for a year or more; his opinions and conclusions, therefore, ought to carry weight.—THE EDITORS.]

To the Editors of The Outlook:

I venture to ask your consideration of a plan which I have long been studying for the relief of the coffee industry of Puerto Rico, and to engage your co-operation if you find the scheme satisfactory.

As you are well aware, the situation in the island is deplorable. The people are dependent upon their exports for their bread, and, having lost their Spanish markets and their other European markets, which were reached through Spain, also their Cuban market by the operation of our Cuban tariff, and having gained no trade privileges in the United States by American possession, they were reduced to almost absolute beggary even before the late hurricane came upon them. The storm and flood ruined most of the stored crops which had been left on their hands, and stripped the growing crop of coffee from the trees.

This calamity, however, had the effect of opening the hearts and minds of the American people to the condition of their new brethren, and may thus prove a blessing in diguise. This will certainly be the case if it leads to something more and better than charity in our treatment of them; if it directs the intelligence of the people at large as well as of Congress toward finding permanent means for their betterment.

There is certain, however, to be great opposition among the protected interests of the United States to the entire opening of trade with Puerto Rico, and there is likely to be bitter discussion and long delays before anything can be accomplished in that direction. Producers of cane and beet sugar, tobacco, and fruits in the States will fight hard for their "rights."

But the coffee industry, which is by far the largest in the island, greater in fact in its employment of labor than all others combined, has no competitors and no enemies in the United States, and it has no duties to be removed. If that interest can be promptly placed on a prosperous footing, the situation will be immensely improved.

The Puerto Rican coffee, in the opinion of the best judges in Europe and of

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the few who have tried it in the United States, is not more than equaled by the best in the markets of the world. In its origin it is the Mocha or Arabian type of mild coffee, and, if well known in the United States, it would be the favorite of the most fastidious coffee-drinkers.

Yet this excellent coffee, highly esteemed in Europe, is unsalable in the United States at a price scarcely above that of the rank South American berry, which is so abundant, and Puerto Rican coffee has lately been shipped back to the island after having been offered at seven or eight cents a pound in New York. Dealers in coffee have no interest in introducing the Puerto Rican product; they can make more money out of the cheaper Brazilian. It is therefore necessary to interest the consumers themselves, and through other agencies than the dealers.

The interests of the whole people, even apart from their political concern in Puerto Rico and from the humanitarian considerations involved, lie in having the coffee used in the States raised on American soil, and Puerto Rico and Hawaii are the only regions thereof capable of producing this crop. Nearly one hundred million dollars are annually sent out of the United States to pay for coffee raised in other countries.

My suggestion is that a strong effort be made to introduce Puerto Rican coffee into consumption in the United States under the auspices of those who are most concerned in all the aspects of this question; and in this connection the coffee question is essentially a woman's question. It is the housekeeper who buys the coffee, and it is mainly the labor of women and children which is employed to produce and prepare it. If it is possible, therefore, for the ladies of the United States to provide an abundance of welcome work for the peasant women of Puerto Rico, and at the same time to save money for their own families, the way of doing so ought to be made clear; and it is in this direction that I would ask the help of The Outlook.

In detail the suggestion is, first, that Congress be asked to incorporate a considerable number of the prominent women of the country into a "Puerto Rican Industrial Aid Society," authorized to receive and dispose of Puerto Rican products, to cause the same to be inspected, and to give certificates of the genuineness and quality thereof, providing that all the net profits of such Society be appropriated to the encouragement of Puerto Rican industries and the establishment and support of industrial schools in the island.

Second, That this Society extend itself by local branches throughout the United States.

Third, That it offer prizes for the best automatic coffee-roasting implements for family use, and have such implements sold singly at bare cost of manufacture.

Fourth, That it take orders, by itself and through all its branches, for samples of Puerto Rican coffee; employ the best available inspectors; receive consignments of coffee from merchants and planters in the island, and have these put up in suitable parcels for distribution by mail; and, fifth, Congress to be asked to provide for the transportation through the mails of these samples of coffee, not exceeding five pounds in weight, at the lowest existing postal rate, one cent per pound, with an additional cent per pound to be paid to the carrier for his services in delivery cities and towns.

The aid which the press would freely give to this movement, and the house-to-house canvass which would doubtless be made in many cities, together with the assistance which would be rendered by benevolent societies generally, ought to make the plan a success. If successful, it should give the double benefit of raising the price of coffee to the Puerto Ricans and lowering it to the American housekeeper. For instance, if the Puerto Rican planter could have sixteen cents per pound in gold for his product, which would make him prosperous and his people happy, it could be transported to the United States and sold, delivered at the consumer's door, for twenty cents per pound, or one-third less than is now paid at retail for what is called Mocha and Java, while the difference of four cents would pay all expenses and leave a profit to the Association.

There would be no capital required for the Association—no debt incurred and no risks encountered; the small amount of money needed for preliminary expenses would easily be raised in the methods familiar to women in their charitable work.

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Besides coffee, there are many other products of an even more completely feminine character, such as conserves, needlework, laces, and various fine articles, which the same Society could introduce, to the great advantage of the industrious and artistic Puerto Rican women of a higher class.

ROY STONE.

16 Santo Cristo St., San Juan, P. R.,
November 24, 1899.

Lord Roberts in India[1]

THERE is no more interesting personality in Great Britain than that of the brave and able soldier who has been asked to command the forces in South Africa. At the beginning of the century the foremost British commander, Wellington, was an Irishman; at the end we find another Irishman in the present greatest British army leader. The name of "Bobs" is one to conjure with, especially among the sons of Erin far away from home. Most persons, hearing that name in a British soldier's mouth, think it a diminutive for Roberts. So it is, but it has a far deeper meaning, in India at least; it is Hindu for "hero." The name thus doubly fits the idol of the British army. Should there be any doubt on this subject, the verse and prose of Mr. Rudyard Kipling may be consulted. "Now, I know as much about the army as any man, always barrin' my little friend Bobs," says Private Mulvaney. No one of Mr. Kipling's own characters is made such a hero by that author as is "Bobs."

In view of Lord Roberts's new prominence, his "Forty-one Years in India" has a new interest for us. No spread-eagle rhetoricisms mar this soldier's story; no narrative could be modester, no autobiography less self-assertive.

His first four months near Calcutta seemed like four years, he tells us. "My joy, therefore, was unbounded when at last my marching orders arrived. Indeed, the idea that I was about to proceed to that grand field of soldierly activity, the Northwest Frontier, and there join my father, almost reconciled me to the disappointment of losing my chance of field service in Burma. My arrangements were soon made, and early in August I bade a glad good-by to Dumdum"—a name now well known. His father, the type of a "fine old Irish gentleman," was commanding the Lahore division of the British army at Peshawar on the northernmost boundary. The two spent between them nearly ninety years in India, so Lord Roberts's "Forty-one Years" has a background of an equal period as the setting for his own picture.

It was a great advantage as well as a great pleasure to me to be with my father at this time. I had left India an infant, and I had no recollection of him until I was twelve years old, at which time he came home on leave. Even then I saw very little of him, as I was at school during the greater part of his sojourn in England; thus we met at Peshawar almost as strangers. We did not, however, long remain so.

After some years with a mountain battery, Lieutenant Roberts served throughout the Mutiny as Deputy Assistant Quartermaster-General. His descriptions of the Mutiny have all a soldier's terseness and force. Speaking of the rebellious native regiments at Lahore, he writes:

The prisoners were found guilty of mutiny, and sentenced to death. Chamberlain decided that they should be blown away from guns, in the presence of their own comrades, as being the most awe-inspiring means of carrying the sentence into effect. A parade was at once ordered. The troops were drawn up so as to form three sides of a square; on the fourth side were two guns. As the prisoners were being brought to the parade, one of them asked me if they were going to be blown from guns. I said "Yes." He made no further remark, and they both walked steadily on until they reached the guns, to which they were bound, when one of them requested that some rupees he had on his person might be saved for his relations. The Brigadier answered, "It is too late." The word of command was given; the guns went off simultaneously, and the two mutineers were launched into eternity. It was a terrible sight, and one likely to haunt the beholder for many a long day; but that was what was intended. I carefully watched the sepoys' faces to see how it affected them. They were evidently startled at the swift retribution which had overtaken their guilty comrades, but looked more crestfallen than shocked or horrified; and we soon learnt that

[1] *Forty-one Years in India. From Subaltern to Commander-in-Chief.* By Field-Marshal Lord Roberts of Kandahar, V.C., K.P., G.C.B., G.C.S.I., G.C.I.E. New Edition in One Volume. With Forty Illustrations. Longmans, Green & Co., New York. $2.50.

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their determination to mutiny, and make the best of their way to Delhi, was in no wise changed by the scene they had witnessed.

Lieutenant Roberts was wounded at Delhi; he participated in the engagements at Agra and elsewhere. He served under Sir Colin Campbell throughout the operations in connection with the relief of Lucknow, and thus reports one episode:

As the party moved off to attack the mess-house, Sir Colin, who, on his white horse, was interestedly watching the proceedings, ordered me to procure a regimental color and place it on one of the turrets of the building, that Outram might be able to judge how far we had advanced. I rode off, accordingly, to the Second Punjab Infantry, standing close by, and requested the Commandant, Captain Green, to let me have one of his colors. He at once complied, and I galloped with it to the mess-house. As I entered, I was met by Sir David Baird and Captain Hopkins, by both of whom I was assisted in getting the flag with its long staff up the inconveniently narrow staircase, and in planting it on the turret nearest the Kaisarbagh, which was about 850 yards off. No sooner did the enemy perceive what we were about than shot after shot was aimed at the color, and in a very few minutes it was knocked over, falling into the ditch below. I ran down, picked it up, and again placed it in position, only for it to be once more shot down and hurled into the ditch, just as Norman and Lennox (who had been sent by Sir Colin to report what was going on in the interior of the Kaisarbagh) appeared on the roof. Once more I picked up the color, and found that this time the staff had been broken in two. Notwithstanding, I managed to prop it up a third time on the turret, and it was not again hit, though the enemy continued to fire at it for some time.

Not for this deed, however, did Lieutenant Roberts win the coveted Victoria Cross. That was won on the second day of the following year at Khudaganj, a few weeks after the battle of Cawnpore. Roberts saw in the distance two sepoys making off with a standard. Spurring his horse, he overtook them. They turned and presented their muskets at him, but he wrenched the staff out of the hands of one of them. The other put his musket close to the young lieutenant's body and fired. Fortunately for the latter, it missed fire, and Roberts ultimately brought the standard back to camp.

Lord Roberts pays his tribute to Sir Henry Lawrence, apparently the only European in India who, from the very first, formed an accurate estimate of the extent of the danger which threatened British rule in the early part of 1857. Notwithstanding Sir Henry's thorough appreciation of the many good qualities of native soldiers, he was not misled into a mistaken belief in the absolute loyalty of the native army.

Fourteen years before, Lawrence had predicted the Mutiny and the course it would take, and when events shaped themselves as he had foreseen, he gave it as his opinion that the disaffection would be general and widespread. But while his intimate knowledge of native character led him to this conviction, so great was his influence with natives—perhaps by reason of that knowledge—that he was able to delay the actual outbreak at Lucknow until his measures for the defense of the Residency were completed; and he persuaded a considerable number of sepoys, not only to continue in their allegiance, but to share with their European comrades the dangers and privations of the siege—a priceless service, for without their aid the defense could not have been made.

The popular impression that the Indian army is not to be trusted may be correct as to certain portions of it, but not as to others, not as to the Sikhs and Ghurkas, for instance. Lord Roberts says that Delhi could not have been taken without Sikhs and Ghurkas, and nothing that Sir John Lawrence might have done could have prevented the temporary loss of all the country north of Calcutta had not the men of the Punjab and Derajat remained true to the British cause. Nor was the Mutiny an unmixed evil, adds Lord Roberts:

To it we owe the consolidation of our power in India, as it hastened the construction of the roads, railways, and telegraphs so wisely and thoughtfully planned by the Marquis of Dalhousie, which have done more than anything to increase the prosperity of the people and preserve order throughout the country. It was the Mutiny which brought Lord Canning into closer communication with the Princes of India, and paved the way for Lord Lytton's brilliant conception of the Imperial Assemblage—a great political success which laid the foundation of that feeling of confidence which now, happily, exists between the Ruling Chiefs and the Queen-Empress. And it was the Mutiny which compelled us to reorganize our Indian army and make it the admirable fighting machine it now is.

After the Mutiny Lieutenant Roberts was invalided to England, and was succeeded as Deputy Assistant Quartermaster-General by Lieutenant Wolseley, now Commander-in-Chief of the British Army. Like Gladstone and Beaconsfield, so Roberts and Wolseley have been lifelong rivals, and there are many who think that

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Roberts ought to have Wolseley's place. The Roberts faction support, of course, their leader's ideas as to a long tenure of service; the Wolseley faction support the Commander-in-Chief in his short-service principles.

So signal was Roberts's success at Kabul in 1880 that, after the defeat of the Bombay forces at Maiwand in the west, one of the men exclaimed: "O for an hour of Bobs!" It had become necessary to relieve Kandahar. "Bobs" had already telegraphed, urging that an expedition be immediately sent thither. In reply ten thousand men were detailed to proceed to Kandahar with all speed. Roberts's forced march across the Afghan mountains and through a country inaccessible to the news-gatherers—three hundred miles in twenty days—forms one of the most brilliant exploits in the history of British arms, to which Sherman's March to the Sea in our own history is an offset, however. Forced march as that was, General Roberts would never sit down to his mess dinner until he had seen that his men were properly fed, even if it meant a half-hour's delay of the mess bugle. At a later date he wrote a eulogy of General Grant which might deservedly be applied to himself at this and indeed at every juncture. There are also many points of similarity between "Forty-one Years in India" and General Grant's "Memoirs."

In my opinion, General Grant, in common with all other great leaders, owed his success to his determination of character quite as much as to his military instinct and skill in handling troops. It is impossible, I think, to overestimate the effect of his tenacity of purpose in the great struggle in which he took such a prominent part when he decided, while the terrible two days' struggle in the Wilderness was still raging, to continue his march to Richmond, despite the enormous losses he had sustained. It was not only a supreme moment in his career, but, so far as we can see, the supreme moment in the great conflict between the States. His strength of purpose carried everything before him. For him danger existed only to be overcome, and obstacles before which others shrank appalled served only to confirm his determination to succeed. He regarded war from a higher standpoint than that of a fighting general. From the very first he showed a remarkable grasp of the power of influence. He never planned a march or maneuver, whether strategical or tactical, without calculating upon the effect it would produce on the minds of his enemies, as well as on the morale of his own troops. He was not only a hard-hitting soldier who never knew when he was beaten, but a leader of men who used a powerful intellect to prepare the way for his vigorous blows. He never lost sight of the fact that if he could shake the confidence of the opposing commander, the hostile army would be already half beaten. Then, too, General Grant's unwearied consideration for the comfort and requirements of his men deserves the highest praise. It is undoubtedly true that when an important object was to be obtained he was not sparing of their lives, but he never wasted them needlessly, and the arrangements for the well-being of his troops were so carefully thought out that they never wanted for supplies.

General Roberts won the battle of Kandahar, and broke the Afghan rebellion. Henceforth the British realized that to him, more than to any one man, was due the deliverance not only from Afghan but from Russian aggression. We may add that he imputes no blame to the Russians for their advance towards India. "The force of circumstances," says he, "the inevitable result of the contact of civilization and barbarism, impelled them to cross the Jaxartes and extend their territories to the Khanates of Turkestan and the banks of the Oxus, just as the same uncontrollable force carried us across the Sutlej and extended our territories to the valley of the Indus." At the same time, in the opinion of the most intelligent natives, the day must come when the Asiatic territories of Great Britain and Russia will be separated only by a common boundary line. If Lord Roberts's book has a mission, it is to give warning of this impending event, and to urge all possible precautions and preparations.

After Afghanistan came the thanks of Parliament and the baronetcy, and then came the call to Sir Frederick Roberts to go to South Africa. He writes of it:

I did not return to India until the end of 1881, six weeks out of these precious months of leave having been spent in a wild-goose chase to the Cape of Good Hope and back, upon my being nominated by Mr. Gladstone's Government, Commander of the forces in South Africa, on the death of Sir George Colley and the receipt of news of the disaster at Majuba Hill. While I was on my way to take up my command, peace was made with the Boers in the most marvelously rapid and unexpected manner—a peace, alas! without honor, to which may be attributed the recent regrettable state of affairs in the Transvaal—a state of affairs which was foreseen and predicted by many at the time. My stay at Cape Town was limited to twenty-four hours, the Government being apparently as anxious to get me away from Africa as it had been to hurry me out there.

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Books of the Week

This report of current literature is supplemented by careful reviews of such books as in the judgment of the editors are of special importance to our readers. The absence of comment in this department in many cases indicates that extended review will be made at a later date. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price.

Alphabet of Celebrities, An. By Oliver Herford. (Illustrated.) Small, Maynard & Co., Boston. Square 8vo. 50 pages. $1.50.

An alphabet for grown-up people, not for children, and full of the Herford quality, both as regards the legends and the illustrations. Mr. Herford's wit is of so good a quality, and as a rule so entirely sound in point of taste, that we can hardly have too much of it, and his illustrations are as witty as his text.

Animal Calendar, A. By Frank Verbeck. 12×14 in. $1.50.

Animals, Acrobatic. By Frank Verbeck. R. H. Russell, New York. 9¼×12 in. $1.25.

Anti-Carnegie: Scraps and Comments. By M. F. and J. C. Campbell. 90 pages.

Badman, The Life and Death of Mr. By John Bunyan. (Illustrated.) R. H. Russell, New York. 10×12½ in. $3.50.

We fancy that some readers of the Pilgrim's Progress have never heard of John Bunyan's "Life and Death of Mr. Badman," a corresponding and contrasting character to Christian. It really is not necessary that they should, so inferior is that work to the great Nonconformist's masterpiece. However, literary students and "the pious" will take an interest in the career of Badman as related by Bunyan, though never so didactically. For such or any readers it is a great fortune to have the text luxuriously printed and accompanied by genuinely illustrative illustrations. The brothers Rhead display an imagination which is at once simple, strong, subtle. Yet, after all is said and done for poor Badman, he still remains, as Froude said in the introduction to his "Life of Bunyan," "a vulgar, middle-class, unprincipled scoundrel," his badness realistic enough, to be sure, but his career, in a monotonous, unrelieved forbiddingness, giving little chance either to illustrator or reader for a gleam of the high lights of hope.

Beacon Biographies. Edited by M. A. De Wolfe Howe. Small, Maynard & Co., Boston. **Aaron Burr,** by Henry Childs Merwin. **Frederick Douglass,** by Charles W. Chesnutt. 75c. each.

These are remarkable biographies. Though uniform in size—and the right size for the great body of readers—and exceptionally attractive in paper, typography, frontispiece engraving, and binding, they are not merely publishers' volumes. Mr. Merwin has written the life of Burr with as much spirit as James Parton, and with a judgment and insight that make the reader understand both the love and the hate inspired by Burr among his comtemporaries. Mr. Chesnutt, in the same series, has written the life of Douglass with a still stronger impulse from within, for through this biography he carries forward the work against race prejudice which his artistic stories of the nobler side of negro life have done so much to further. Those who have been touched by the fine sympathy of "The Wife of His Youth," or the more recent story of "The Bouquet" in the October "Atlantic," will find in this life of Douglass the same moral elevation and the same strong impulse to a wider humanity. Mr. Merwin's story of the breakdown of the man of the finest spiritual lineage that ever figured in American politics, and Mr. Chesnutt's story of the ennobling of the mulatto slave, are books of supreme moral as well as historical interest.

Becky Sharp, The Picture Book of. (A Play in Four Acts.) By Langdon Mitchell. Herbert S. Stone & Co., Chicago.

Berean Beginner's Lesson Book on the International Lessons for 1900. (Berean Series No. 3.) Eaton & Mains, New York. 215 pages. 15c.

Boer Trek, The Story of the Great. By the Hon. Henry Cloete, LL.D. Edited by his Grandson, W. Brodrick-Cloete, M.A. Charles Scribner's Sons, New York. 12mo. 196 pages. 75c.

Dr. Cloete was Commissioner for Natal as long ago as 1843, when it became a British colony; in 1852 he delivered five lectures at Pietermaritzburg, covering the subjects named in the title above. These lectures form the substance of the present book. It gives a clear and connected account—of course purely from the English point of view—of the early history of Cape Colony and the Boer-British troubles.

Byzantine Constantinople. By Alexander Van Millingen, M.A. (Illustrated.) Charles Scribner's Sons, New York. 8vo. 361 pages. $7.50.

This is a superb work. Through its splendidly illustrated pages the historian and the archæologist go hand in hand. The walls of Constantinople deserve study, for they were the bulwarks of civilization for a thousand years, during which the "Queen of Cities" barred the gate of Europe against Oriental barbarism, till the West was prepared to take from her dying hand the torch of learning. It is with some patriotic pleasure that we note that it is from the college founded by Americans on the Bosporus that this noble commemoration has come of the part, long underestimated, which Constantinople fulfilled in the history of the Western world.

Carlyle, Thomas. Critical and Miscellaneous Essays. Vol. V. Charles Scribner's Sons, New York. 8vo. 386 pages. $1.25.

Caroline Islands, The. By F. W. Christian. (Illustrated.) Charles Scribner's Sons, New York. 8vo. 412 pages. $4.

Mr. Christian, a neighbor of Robert Louis Stevenson's at Vailima, has written a work on the Carolines which could hardly have been distinguished by such sympathetic knowledge if it had not been for its author's experience in other Pacific islands and with the great soul who added "A Footnote to History." But Mr. Christian does not alone know his Samoa well; he made lengthy sojourns in Tahiti and the Marquesas before he visited the "Sea of Small Islands," namely, Micronesia, comprising the Carolines and Ladrones. Hence he has an enviable background against which to project his interesting statements as to history and natural history, as to folk-lore and archæology, as to customs and character of living in the Carolines.

Château, Tales of an Old. By Marguerite Bouvet. (Illustrated.) A. C. McClurg & Co., Chicago. 18mo. 236 pages. $1.25.

The author has given to this collection of short love stories not only the background of an old French château, but the atmosphere of its life and the quaint phraseology. The counts and vicomtes, the ladies old and young, appear in their elaborate garments, and live through the ecstasy, the doubts, the misgivings, that make love a universal language.

Child Stories from the Masters. By Maud Menefee. The Kindergarten Literature Co., Chicago. 102 pages. $1.

This is an attempt to put some of the masterpieces of literature into a page or two each for the children. Of course it is unsuccessful. The story of Faust, of Parsifal, of Siegfried, of Pippa, and many others equally remote from a child's understanding have been selected by the

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condenser. It is to be hoped that this kind of condensed, undigested literary pap will not increase.

Chesterfield, The Worldly Wisdom of. Collected by W. L. Sheppard. R. H. Russell, New York. 5½x8½ in. $1.

Child Verse. By John B. Tabb. Small, Maynard & Co., Boston. Square 8vo. 78 pages. $1.

Father Tabb rarely expands his idea beyond the limit of three or four verses, and is oftener content with four lines; but these little pieces always say something to which the imagination is ready to listen. Many of them, once read, are quite unforgetable. This volume is full of his characteristic quality. It can hardly be said that it is a volume for children; at least the child who is to enjoy it must have a good deal of imagination. The exceptional child will be delighted; so will the exceptional man or woman, to whom Father Tabb's work always makes its appeal.

Christ, Studies of the Portrait of. By the Rev. George Matheson, M.A., D.D., F.R.S.E. A. C. Armstrong & Son, New York. 12mo. 326 pages. $1.75.

The Portrait here studied is not on canvas, but in the heart, composite of all the aspects of Christ exhibited in the Gospels. Dr. Matheson's well-known characteristics appear here at their best, in vivid imagination, glowing feeling, philosophic comprehension, and a keen insight, which sometimes, however, mistakes fancy for fact. Quite characteristic of Dr. Matheson it is to speak of Incarnation as not an act but a process, advancing from less to more; also his noting the Son of man's claim of power to forgive sins as the beginning of Christianity as distinct from Judaism. Each of these twenty-six "Studies" closes with a brief prayer, which is a model of warm and imaginative aspiration.

Christ, The Life of. By the Rev. Lyman Abbott, D.D. The Bible Study Publishing Co., Boston. 176 pages.

Civil Law in the Ecclesiastical World. By the Rev. Charles Sheard and Lawrence Russell. Charles Sheard, Jr., Canton, N. Y. 76 pages. 55c.

This is a compilation of great importance and convenience to all ministers of religion in this State, and to all persons holding fiduciary relations to church property.

Cupid Calendar. By J. Campbell Phillips. R. H. Russell, New York. 15½×22½ in. $2.50.

Dwarf Land and Cannibal Country, In. By A. B. Lloyd. Introduction by the Rt. Hon. Sir John H. Kennaway, Bart., M.P. (Illustrated.) Charles Scribner's Sons, New York. 8vo. 385 pages. $5.

The author has been for four and a half years a missionary in Uganda, where the English Christian Church has now over twenty thousand baptized members. This book, however, is not solely nor chiefly about missionary work. It tells a thrilling story of adventure and discovery in Central Africa. No book of the kind of recent years has been more readable. The book abounds in incidents and stories illustrating native traits and character. The volume is finely printed, and has many scores of photographic illustrations.

Feudal Châteaux, Romances of the. By Elizabeth W. Champney. (Illustrated.) G. P. Putnam's Sons, New York. 436 pages. $3.50.

In this volume Mrs. Champney deals with a mass of rich material to which she has had personal access in a country through which she has traveled with an open heart as well as with seeing eyes. The old homes of the French nobility are by no means so well known as are the stately residences of the English nobility; but those who know these ancient châteaux are persuaded that in romantic interest, in beauty of surroundings, and in dignity of life they are still practically unknown by American readers. Mrs. Champney has introduced the architectural background with sufficient clearness; but she has given much the greater part of her book to the romantic atmosphere of family tradition and family history in which these stately old homes are enveloped. The volume is charmingly illustrated.

French Reading for Beginners. By Oscar Kuhns. Henry Holt & Co., New York. 310 pages. 70c.

"Frithjof, the Viking of Norway," and "Roland, the Paladin of France." (Tales of the Heroic Ages.) By Zenaïde A. Ragozin. (Illustrated.) G. P. Putnam's Sons, New York. 8vo. 295 pages. $1.50.

Ghostly Japan, In. By Lafcadio Hearn. (Illustrated.) Little, Brown & Co., Boston. 12mo. 241 pages. $2.

Golden Rod Stories. Eaton & Mains, New York. 6 vols. (Illustrated.) Per set, $1.50.

This is a collection of six small books, each of about sixty pages, printed in clear, large type. Each book contains a number of very short stories, for very little people. The stories have morals, not always tacked at the end.

Golden Text-Book, The, of the International Sunday-School Lessons for 1900. Eaton & Mains, New York. 24mo. 32 pages.

Gray's Elegy. Illustrated by J. T. Friedenson. John Lane, New York. 50c.

Holy Land from Landau, Saddle, and Palanquin. By William Bement Lent. (Illustrated.) Bonnell, Silver & Co., New York. 12mo. 263 pages. $1.50.

The oft-told tale of Palestinian travel is here freshly told in a graceful narrative, with illustrations. The proof-reader can hardly be excused for his careless revision of the spelling.

In Case of Need. By Ralph Bergengren. (Illustrated.) Small, Maynard & Co., Boston. Square 8vo. 80 pages. $1.25.

Mr. Bergengren's book is bright in many of its pictures, and sometimes in its rhymes also.

Intermediate Lesson Book. International Lessons for 1900. (Berean Series No. 2.) Eaton & Mains, New York. 235 pages.

Jesus, The Method of. By Alfred Williams Anthony. Silver, Burdett & Co., New York. 12mo. 264 pages. $1.25.

This is a book whose "sweet reasonableness" makes it good to put into the hands of those who have been perplexed or scandalized by things that offend in the forms of organized Christianity. The "Method," as here conceived, is one of evolution, not revolution. The author's style is clear and graceful, and he is broadly sympathetic with the advancing thoughts of men. Agreeing with him that the central interest of Christianity is not dogma but life, the personality of Jesus and not a creed, we deprecate such a phrase as the "egotism of Jesus." Jesus' so-called self-assertion was not assertion of himself. "The words that I speak, I speak not of myself, but the Father that dwelleth in me, He doeth the works." Others have been men *of* God. Jesus was a man consciously *in* God. Theology, as Dr. Fairbairn says, must be Christocentric in method, theocentric in doctrine and fact.

Johnson Club Papers. By Various Hands. Charles Scribner's Sons, New York. 8vo. 276 pages. $2.

Judea from Cyrus to Titus, 537 B.C.–70 A.D. By Elizabeth Wormeley Latimer. A. C. McClurg & Co., Chicago. 8vo. 382 pages. $2.50.

This is a book for the people rather than for scholars, but written with the resources of scholarship at command. Not entering into the mooted questions of criticism, it is a well-written narrative of the eventful period it covers, presenting the story of Judea in its connection with the general movement of the world, as well as with the career of illustrious men.

Kingdom to Colony, From. By Mary Devereux. (Illustrated.) Little, Brown & Co., Boston. 8vo. 382 pages. $1.50.

This novel deals with the colonial period and the Revolution, where it keeps the historic background as the warp and woof on which the love story is embroidered: it gives a truer picture of the country and its people than does the record of battles or the struggle for possessions.

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One again realizes that the men and women who first came to these shores were richly endowed with the qualities that were needed in the struggle that lay before them. "From Kingdom to Colony" is a love story with the Puritan element dominant.

Latimer, Hugh. By R. M. Carlyle and A. J. Carlyle. Houghton, Mifflin & Co., Boston. 12mo. 177 pages. $1.25.

A short but significant story of a single-hearted man of God, like Hugh Latimer, at a time of transition from old to new, is seasonable reading for to-day. A strenuous reformer, he was also tolerant of things not in essential contradiction to Christian principle—a practical progressive rather than a doctrinaire. His fellow-martyr, Ridley, called him "the Apostle of England," and more than any of his contemporaries he promoted popular respect for the Reformation. The extracts from his sermons given here show the ethical passion that possessed him, and present him as a model to modern preachers in the courage of his plain dealing with the sins of that day—sins of our day also.

Little Folk of Many Lands. By Louise Jordan Miln. (Illustrated.) Charles Scribner's Sons, New York. 8vo. 383 pages. $4.

That infancy is always attractive is the belief of loving mothers. The author of this book proves that the babies of all peoples have each their own racial attraction, found in the babies of each race and in none others. It is a delightful book for the nursery library. The descriptions of the babies and children, the habits of the people in the training and education of children, are so written as to come within the comprehension of children of ten. The reproductions of the photographs of children of all nations and peoples are charming and instructive.

Methodism, Supplementary History of American. By Abel Stevens, LL.D. (Illustrated.) Eaton & Mains, New York. 8vo. 259 pages. $1.50.

This volume, completed by Dr. Stevens just before his death, brings down to 1890 his "History of Methodism," extending to 1866. It is, however, sufficiently retrospective to be an independent historical sketch. It deals mainly with the progress and development of Methodism at home and abroad. Its tone is jubilant, its outlook and augury auspicious and inspiring.

Old France and New, In. By William McLennan. (Illustrated.) Harper & Bros., New York. 12mo. 320 pages. $1.50.

Paolo and Francesca. (A Tragedy in Four Acts.) By Stephen Phillips. John Lane, New York. 120 pages. $1.25.

Paul the Apostle, The Epistles of. By James Drummond, M.A., LL.D., Litt.D. (International Handbooks to the New Testament.) Edited by Orello Cone, D.D. G. P. Putnam's Sons, New York. 8vo. 391 pages. $2.

The series of which this is the first volume must not be confounded with the other series of New Testament Handbooks, published by the Macmillan Company. The scope of this is wholly exegetical, as a commentary upon the books of the New Testament. If the promise given by this volume is fulfilled, the series will be of the highest value. It is more for the general reader than for advanced students, though not without much interest to these. The writers of the series are all of the so-called liberal wing of the Church, but propose an impartial representation of the most recent critical studies, in their results rather than their processes.

Philip Nolan's Friends. By Edward E. Hale. Little, Brown & Co., Boston. 12mo. 470 pages. $1.50.

Playfair, Lyon, Memoir and Correspondence of. By Wemyss Reid. Harper & Bros., New York. 8vo. 487 pages. $4.50.

To an American the most interesting part of this interestingly narrated biography is the chapter in which the Venezuelan controversy is discussed. Lord Playfair was a chief actor in that drama, and he was true to his name. He played fair, and the proof lies in the Bayard-Playfair Chamberlain correspondence, now published for the first time. The quality to which we have made reference distinguished not only one, but every episode of a singularly full and fine life. Playfair was a genuine workingman, calmly but ceaselessly busy, and never swerving from ideals which transfigured all he did. The world is indeed the better because he lived in it.

Politics, Hits at. By W. A. Rogers. R. H. Russell, New York. 12×14 in. $3.50.

Mr. Rogers's biting satire, familiar to all readers of "Harper's Weekly," is abundantly evident in this volume. The artist prefaces his sketches, however, by this graceful remark: "It is a cause of regret to the cartoonist that, in hitting at any particular act of a public man, he is unable at the same time to pat him on the back for some of his good qualities."

Rebel's Daughter, The. By J. G. Woerner. (Illustrated.) Little, Brown & Co., Boston. 12mo. 775 pages. $1.50.

A long-drawn-out story of slavery in the South, the Civil War, and the first days of reconstruction. The pictures are atrocious.

Sacred Songs No. 2. By Ira D. Sankey, James McGranahan, and George C. Stebbins. The Bigelow & Main Co., New York. 208 pages. 30c.

Senior Lesson Book. (Berean Series No. 1.) Eaton & Mains, New York. International Lessons for 1900. 246 pages. 15c.

Silver Wedding Journey, Their. By W. D. Howells. (Illustrated.) Harper & Bros., New York. 2 vols. 8vo. $5.

The gray and silver of the pretty cover design are typical of the humorously elderly tone of the new record of wanderings by Mr. and Mrs. Basil March. One would not expect the gayety of the first "Wedding Journey" of these two people to be maintained in this later story of their travel and observation. A new love story is introduced, but its intricacies and subtleties fail to hold the attention of the ordinary reader, who will be apt, we think, to wish that the younger couple's troubles and triumphs had been omitted altogether. In short, in this book the story element is next to nothing; the charm is that of meeting two old friends—persons of sympathy, delicacy of perception, and easy humor—of seeing through their eyes foreign cities and foreign manners, and of meeting through them other people, pleasing, curious, or typical. Mr. and Mrs. March still have all the individuality and reality that have so long made them the welcome friends of a great reading public. Their travel experiences comprise much that would be trivial if it were not for the skill with which Mr. Howells uses the trivial to suggest that which is illuminative of human nature and character-variations. Altogether the book is an eminently pleasing one to read, a book of kindly purpose and gentle culture, a fine demonstration of the fact that travel-experience may be talked about in other than the guide-book fashion or the perfunctory-admiration vein. In outer form the volumes are in sound taste, and both Mr. Smedley's drawings and the photographic illustrations are fit and good.

Voices of Earth and Heaven. By Harriet B. Bradbury. The Alliance Publishing Co., New York. 5 pages. 25c.

Ways of Wood-Folk. By William J. Long. (Illustrated.) Ginn & Co., Boston. 205 pages.

A truly delightful group of talks and stories about foxes, ducks, crows, rabbits, and other "wood-folks," written for children. It has something of the attraction of Mr. Seton-Thompson's "Wild Beasts I Have Known," although in a different field and in a different manner.

Winter Holiday, A. By Bliss Carman. Small, Maynard & Co., Boston. 44 pages. 75c.

This slender volume makes one wish that Mr. Carman would gather up his work in such a way that his readers could examine it in its entirety. These little volumes are tantalizing in their brevity; they give one a glimpse of a poet and little besides. This little collection, which contains seven poems, will not advance Mr. Carman's reputation, nor will it diminish it. It is characterized by the insight, the poetic charm, and the unevenness of execution which most of his work has shown.

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Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.*

We are told that practically all Biblical scholars of whatever school unite in considering (1) that the Fourth Gospel and the First Epistle of John are the work of one and the same author; (2) that the Second and Third Epistles of John are by one author. Is our information correct? (3) Is the theory of a common authorship of all four writings supported by any impartial scholars of respectable authority in matters of criticism? (4) Do any scholars, outside of the avowed champions of traditionalism, maintain that any of these books were written by St. John? (5) Are there any advocates of a theory that the Fourth Gospel sustains to the oral teachings of St. John or to some lost writing of that Apostle a relation similar to that which many suppose exists between the First Gospel and the logia of St. Matthew, or similar to the relation which tradition has always asserted between the Gospel of St. Mark and the oral teachings of St. Peter? (6) Is there any theory concerning the authorship of the Apocalypse which is supported by the practical consensus of critical authority? If so, what is it?

R. W.

1 and 2. It is correct. 3. Professor McGiffert, in his much-criticised book, thinks it "quite probable that the author was the same." 4. Yes; for instance, the late Dr. Ezra Abbot, a distinguished Unitarian scholar. 5. There are many such; it is favored by Professor McGiffert. 6. No.

1. Has a Sabellian a right to be called a Christian? 2. Has any one a right to that name who so contradicts Christ's plainest teachings as to make him a teacher of falsehoods? 3. Wherein is the *morality* taught by Christ and his Apostles superior to that of Confucius and Gautama?

D. H. C.

1. Jesus' answer to any such question is, "Whoever shall do the will of God, the same is my brother, and sister, and mother" (Mark iii., 35). 2. It depends altogether on whether the alleged contradiction is a conscious one or unconscious. 3. The morality of Confucius is prudential, like that of the Book of Proverbs. That of Jesus is benevolent and enthusiastic for others' good. So that of Gautama is essentially egotistic and self-regarding, while that of Jesus is essentially altruistic. The Buddhist is concerned for his own salvation; the genuine Christian for the salvation of others.

Kindly tell me (1) where I can get a cheap edition (5–10c., if possible) of the Revised New Testament. 2. What text of the Greek New Testament is most approved by scholars, and where can I obtain an inexpensive edition? 3. What lexicon is the best for a beginner in New Testament Greek? 4. Is there a less expensive grammar than Harper and Weidner's which will answer the purpose as well for a beginner?

C. A. S.

1. Address Thomas Whittaker, Bible House, New York. 2. Westcott and Hort; one dollar in cloth (The Macmillan Company, New York). 3. Thayer's is the best, but rather expensive (Harpers, New York). Bagster's Greek and English Testament is published with a concise lexicon (James Pott & Co., New York). 4. Professor S. S. Green's "Brief Introduction to New Testament Grammar" may be slightly less expensive.

1. Please state where an address by Principal Fairbairn on "Nature is Spirit" can be obtained. 2. Kindly name two or three books on this subject.

T. H. W.

1. Dr. Fairbairn has not, so far as we know, published anything under this title. An essay on this saying of Dr. Fairbairn may be found in a booklet entitled "Reconsiderations and Reinforcements" (Whittaker, Bible House, New York, 50 cents). 2. We recall no books on the subject, but there are some hints in the first volume of Dr. S. Harris's "God the Creator and Lord." See also a discourse entitled "In God," in a volume of discourses, "New Points to Old Texts" (Whittaker).

I have been much interested in the discussion of the matter of the liturgy and its application to Congregational churches. I would like the address of the publishers of some adaptation of the Episcopal liturgy or form of worship suitable for Congregational Churches.

G. F. N.

See the Rev. E. Hungerford's "American Book of Church Services" (Houghton, Mifflin & Co., Boston), Professor Hopkins's "General Liturgy and Book of Common Prayer" (A. S. Barnes & Co., New York), and the Rev. R. S. Greene's "Aids to Worship" (The Century Company, New York).

Can you give me a bibliography on Faith: faith and reason, faith in the intellectual, physical, and spiritual realm, transitions in faith, *i. e.*, in cardinal beliefs, aids to faith?

C.

We recommend the following as covering the ground, though the list might be much enlarged: Dr. Newman Smyth's "Reality of Faith," "Old Faiths in New Lights," and "Personal Creeds;" Dr. Matheson's "Can the Old Faith Live with the New?" the Rev. H. W. Foote's "Insight of Faith;" the Duke of Argyll's "Philosophy of Belief," and Balfour's "Foundations of Belief;" Romanes's "Thoughts on Religion;" Fisher's "Faith and Rationalism;" Lecky's "History of the Rise and Influence of the Spirit of Rationalism."

Please inform me what is the most recent and scientific belief regarding the time and place where the Book of Job was written. Also what modern book can be consulted on the subject. I own Palfrey's Lectures and Noyes's translation. Have they been superseded?

S. H. F.

Scholars variously assign it to the time just before, or during, or soon after the Exile, with a preference for the later date. Consult Kautzsch's "Outline of the History of Old Testament Literature" and Cheyne's "Jewish Religious Life After the Exile" (Putnams, New York). We are not familiar with Palfrey. Noyes's translation is still highly esteemed.

What is the Mark Hopkins Chair, and who has occupied it since his death?

E. B. C.

The Mark Hopkins Chair of Intellectual and Moral Philosophy in Williams College is occupied by Professor John Edward Russell. Dr. Carter, the President of the College, has charge of the work in Natural Theology, which was formerly included under the Chair of Philosophy when filled by Mark Hopkins.

Can an ordained minister perform his own marriage ceremony? I know of one case in England.

X. Y. X.

It depends on the law of the State in which he lives, and on the sort of ceremony adopted. What the marriage law of your State requires we do not know. In some States the mutual declaration of the parties before witnesses is a sufficient ceremony.

Those who inquire when the forthcoming "American Standard Version of the Revised Bible" is to appear may have to wait some time yet. It was hoped that the publication might be sooner, but unavoidable delays in the final revision have occurred, so that the "copy" can hardly be in the printer's hands before the early part of next year. The printer's work will then require at least six months. The work is to be published by Messrs. Nelson & Sons, New York.

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FOR THE LITTLE PEOPLE

Baby's Ride

By Lilla Thomas Elder

Rock-a-by! Rock-a-by!
Baby shall ride
'Way off to Dreamland with me by her side.
Go away, Pussy, for you cannot go,
Nor dear little Dolly, for no one must know
By what dim winding street,
On our horses so fleet,
We rock-a-by, rock-a-by, rock-a-by ride.

Rock-a-by! Rock-a-by!
Baby shall ride;
There, close at hand, our swift horses are tied.
Up, Sweetheart, be quick! Let nobody see
Which way they go with you and with me.
Sly Puss is not peeping,
And Dolly is sleeping,
So rock-a-by, rock-a-by, rock-a-by ride.

Rock-a-by! Rock-a-by!
Baby shall ride.
Here is a moonbeam we'll take for our guide,
And off to dear Dreamland we'll trot fast away,
And never come back till there shines a new day.
Then quick as a wink,
Without even one blink,
We'll up on our horses and homeward we'll ride.

The Ten Yellow Cradles on the Green Doorstep

By Ida T. Thurston

It was Nansie who discovered the cradles. Big Sister had discovered Nansie, forlorn and disconsolate, sitting on the steps and casting longing glances after Jack and Jimmy.

"They said—they didn't want me a-taggin'!" Nansie sobbed, and one big salt tear rolled over her round cheek and tumbled plump into her little red mouth.

"*I'm* going over into Fairyland, and you can 'tag' there if you want to," said Big Sister, smiling down into the little grieved face.

Nansie snatched her pink sunbonnet and sprang up, forgetting Jack and Jimmy and all her woes.

"Oh, may I? And where *is* Fairyland?" she cried.

"Over yonder, by the brook. Most people don't know that it is Fairyland—but it is," Sister replied.

When they reached the cool, shady place down by the brook, Big Sister said:

"Now, Nansie, these are all fairy houses—these green things that people call weeds. Just you watch and see what you can discover."

The little girl's blue eyes were big with wonder. "*Truly* fairy houses?" she questioned. "Are there fairies in them now, Sister?"

"Perhaps, in some of them. Others are vacant now—houses to rent, you know—and some are empty because the people that live in them are away."

"Oh, Sister, look! Are those—anything?" cried Nansie, pointing a chubby forefinger at one of the fairy houses.

Big Sister laughed. "You certainly have sharp eyes," she answered. "Yes, those are fairy cradles. The little mother has left them on that green doorstep."

Nansie stooped and peered eagerly at the tiny cradles. Bright yellow they were, and set in two even rows.

"But—I don't see any babies in 'em," she said, with a doubtful glance at Sister.

"The babies are there, though," Big Sister replied, "but they are all fast asleep; and, Nansie, I am going to carry them home."

"But how can you—they're so dreffful little?" cried Nansie, anxiously.

"I'll have to take doorstep and all," and with that Big Sister carefully broke off the green doorstep and walked on with it. "There are plenty more steps left," she added, "and the fairies won't mind."

As soon as they reached home she filled a flower-pot with soft earth from the garden, laid the green doorstep on top, and covered the pot with a glass finger-bowl.

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Nansie, peering through the bowl, eyed the tiny yellow cradles doubtfully.

"They must be dreffful *still* babies," she murmured.

"They won't be still very long," laughed Big Sister.

Nansie peeped through the glass bowl many times in the next two days. The third morning, when she went to look, she cried excitedly,

"Oh, Sister, come quick!"

Sister came. "The babies are awake sure enough," she said.

"But, Sister," exclaimed Nansie, "see—they're eating up the green doorstep—and oh, what funny black babies they are!"

Before noon the black babies had eaten every scrap of that doorstep, and Sister brought three more and put them under the bowl. Nansie watched with eager interest.

"They eat all the time, don't they?" she remarked. "And they grow like Jack's beanstalk!"

But when she went to look at the black babies a few days later she stood and stared in bewildered surprise. There lay the last doorstep that Sister had put in the night before. There were three little bites on one end, but that was the only sign of the fat black babies.

"Oh, Sister, somebody's let 'em out," wailed Nansie.

"No," answered Sister, in a comforting tone, "they've gone to sleep again."

"But how could they, without any cradles?" questioned Nansie, doubtfully.

"Last night," began Sister, "they all grew very sleepy, and then they slipped down under the soft dirt and set to work and made silk nightgowns for themselves and put them on and went to sleep. Now you'll have to wait a few days—maybe a week—and then you'll see them again, but you won't know them."

"Why won't I, Sister?"

"Because they will not be fat and black and wriggly, and they won't eat any more green doorsteps."

"*Oh!* 'Most seem's if I can't wait!" sighed Nansie.

But the days slipped away, and one morning Sister called her. Nansie gave one look through the finger-bowl and then she danced with delight.

"Oh, how pretty—how pretty!" she cried. "Are those the fairies, Sister?"

"Aren't they pretty enough to be fairies?" replied Sister.

"Oh, *yes!* Now they've got on shining green dresses with gold trimming, and see them fly! But what will they eat now?" Nansie questioned, anxiously.

"I don't know, dear, and so I am going to let them go and find food for themselves—all but two of them."

The little girl looked sorrowful, but she said nothing. Sister lifted the finger-bowl and let all but two of the little creatures crawl out, and the next moment away they flew through the open window.

"Will these two starve?" queried Nansie, with troubled eyes.

"No; they may be rather hungry, but I'll let them, too, go to-morrow."

And so she did, but that night she put in another doorstep, and the next morning on that green doorstep Nansie found three rows of tiny yellow cradles just like the first ten; but the little green-robed mothers had followed the others out through the open window.

Jack and Jimmy declared scornfully that the fairies were nothing but little green beetles, and that the tiny cradles were "only yaller eggs"—but Nansie didn't mind. She and Big Sister knew.

Puss's Beautiful Home

Near the Dewey Arch in New York is a cab-stand where cabs are kept waiting for customers. About this arch for some time a beautiful cat has made her home. The cabmen have fed the cat and petted her. In some way or for some reason a hole was left close to the ground in one of the columns. Puss made this column her home.

Recently, one morning, there were heard in this column several feeble mews. It was so dark that nothing could be seen. Toward noon puss appeared, very happy, asking for her usual luncheon. In every possible way she told about the beautiful kittens so safely housed in the beautiful arch, with cars and trucks and carriages whirling about their home so constantly that it would be dangerous for them to take an airing. Puss is well cared for, having more food and water than she wants. When the babies leave their beautiful home, they will find a score of cabmen waiting to provide them with other homes.

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